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ABSTRACT

This is a revision and update of an earlier curriculum guide designed to meet the needs of educators in implementing education for peace and justice (EPJ) in both public and religious school systems. The guide is divided into four parts, with an introductory essay presenting the goals for an EPJ program. Goals of the program include: developing skills for nonviolent conflict resolution; searching for causes of and alternatives to war; recognizing institutional violence (racism, sexism, imperialism, etc.); developing global awareness of the interdependence of nations; generating alternatives for future societies and institutions; building cooperative structures in the classroom and school; promoting the values of peace and justice; patriotism; integrating the values of peace with the making and living of peace; and understanding and living Christian hope. Part 1 outlines a step by step process for looking at, deciding, planning, and implementing EPJ programs. Using the collective experiences of peace educators from all over the country, part 2 provides case studies of some successful programs implemented in both public and parochial schools. Part 3 includes five sets of guidelines for curriculum evaluation, and part 4 contains four essays discussing recommended starting points. An appendix, which lists other resources, materials, consultants, and organizations, is included in packet form in hardcopy from the institute. It is not included in the microfilm. (Author/JK)

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A STRATEGY GUIDE
FOR SCHOOLS AND SCHOOL SYSTEMS
IN EDUCATION FOR PEACE AND JUSTICE

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

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by

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with contributions from other consultants in
Education for Peace and Justice

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PREFACE

For Public Schools

When the National Education Association identified its Bicentennial program as "A Declaration of Interdependence: Education for a Global Community," it was but another step in the growing recognition of the importance of education for peace and justice (EPJ) in public education in this country. Several years earlier, NEA past-president Helen C. Wise wrote in *Today's Education*, official journal of the NEA, of the urgent need for peace education today (Nov/Dec 1973 issue). In the editorial of the Jan 1977 issue, John Ryor, President of NEA, defended the urgency of global education and challenged all educators:

> NEA's Bicentennial program speaks to an immutable *reality* and to a compassionate *hope*. The *reality*is that, like it or not, we already live in an interdependent world. Nations are tied together inextricably by rapid globe-girdling transportation and communication. The depletion of natural resources, problems with food supply, air and water pollution, and international trade are but a few major concerns that affect proples everywhere. No man or woman -- and in the 1970s, certainly no nation -- is an island.
>
> Because NEA Bicentennial planners believe that educators around the world are in a unique position to bring about -- or at least help bring about -- a harmonious interdependent global community founded on justice and peace, they proposed updating the widely quoted Seven Cardinal Principles of Education, streamlining them for the 21st century. They implore Americans to try to understand the ideals and aspirations of other nations. Pupils, educators are reminded, should learn that each nation can contribute to civilization and that humanity would be incomplete without that contribution.

After further references to these Principles, Ryor pointed to the peace dimensions of EPJ:

> The NEA Bicentennial program also addresses that elusive *hope* for humankind, world peace. It encourages teachers to explore with their students how America could play a positive role in today's world to assure the preservation and fulfillment of the ideas of human dignity and justice that motivated our founding fathers.
>
> NEA Bicentennial references to peace studies triggered some criticisms by a few groups and individuals. Is peace an undesirable goal in a nuclear age when war could be global holocaust? Perhaps no theme is more important on this planet than the search for harmony and peace.

In conclusion, he stressed the need to relate concern for the global community to the opportunity for creating that community within the classroom itself:

> Many of you have unusual opportunities to practice the skills of global harmony. Boys and girls bring to school a variety of languages and cultural backgrounds. They present a microcosm of the world. By helping them to work together and to respect one another, you may be making a special contribution to "Education for a Global Community."

For Christian Schools

While Catholic education has always maintained a clear emphasis on moral values, it is in our own day that the Church has proclaimed most explicitly that peace and justice are at the core of the Gospel and that education for peace and justice (EPJ) is at the core of Catholic education. First, at Vatican II, the Church challenged us in *The Church in the Modern World*:

> Hence arises a surpassing need for renewed education of attitudes and for new inspiration in the area of public opinion. Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should regard as *their most weighty task* the effort to instruct all in fresh sentiments of peace. (#82; italics mine)

This imperative was repeated in 1968 by the U.S. Bishops in their pastoral letter *Human Life in Our Day*. But it is in *Justice in the World* and *To Teach As Jesus Did* that this need for EPJ is most clearly delineated. It is a call to all those involved in the educational mission of the Church (pastors and parents, as well as teachers) to help students develop the knowledge, concern, and skills necessary to be effective peacemakers and agents on behalf of justice:

> Since the Gospel spirit is one of peace, brotherhood (and sisterhood), love, patience and respect for others, a school rooted in these principles ought to explore ways to deepen its students' concern for and skill in peacemaking and the achievement of justice. Here young people can learn together of human needs, whether in the parish, the neighborhood, the local civil community, or the world, and begin to respond to the obligation of Christian service through joint action. (*To Teach As Jesus Did*, #109).

That EPJ must become a reality is clear. How it is to be done is the challenge. A number of individuals and groups (NCEA, the Center for Global Perspectives , Justice and Peace Commissions of dioceses and religious communities and several School Offices, as well as our own Institute for Education in Peace and Justice) have been working on the implementation of EPJ for several years. Our own Institute has been working with the Archdiocesan School Office in St. Louis since 1972 and with School Offices and religious communities around the country as well. This Strategy Guide is an attempt to bring together our own experience with that of others, to offer a number of suggestions and something of a coherent strategy for a school system (and individual schools) wanting to implement EPJ.

While the first edition of this Strategy Guide (1975) was written with an explicitly Catholic perspective and included EPJ models only from the Catholic community in the U.S., this second edition broadens that perspective and includes the insights, strategies and programs of groups working with public school systems in EPJ. This has been possible because of the extensive participation of members of the Peace Education Network of COPRED.

While the introductory essay presents the basic goals or guidelines for EPJ as we envision and help schools and school systems implement it, Part I of this Strategy Guide outlines what we consider to be the basic components of any effective strategy: a) Legitimization, b) Preparation of School Office Staff and Clarification of Objectives, c) Working with Whole Faculties, d) Working with Individual Teachers and Teams of Teachers, e) In-Service Teacher Education, f) Development of Resources, g) Working with Parents and Pastors, h) Evaluation.

Part II of this Strategy Guide presents several plans, models, strategies (all in process) being pursued by different School Offices, Religious Communities, Peace and Justice Centers, or national consultant groups. There are contributions from the NCEA Peace Education consultants; from Catholic Offices of Education in Chicago and Dubuque, as well as St. Louis; and from such groups as the Global Education Associates, the Center for Global Perspectives, the California province of the Sisters of Notre Dame, and two offices of the American Friends Service Committee.

Part III presents five sets of guidelines for EPJ. In addition to the Introductory essay, these four tools can serve as overviews of the field, as evaluation instruments, as helps in planning for implementation of EPJ by a school system, a religious community, or individual schools. The first set is the NCEA Peace Studies Program and is found in Part II. The second set of guidelines is contained in "Education for Justice: One Model" by Sr. Gwen McMahon, Sr.

Dorothy MCdougall, and others. The third piece is the statement of goals and objectives of "Education with a Global Perspective" of the Center for Global Perspectives. Finally, there is the evaluation instrument developed by Ms. Jean MacCormack and the Evaluation Team of the School Board of the Sisters of Notre Dame, Boston.

Part IV contains four essays discussing four of the recommended (in Part I) starting points for EPJ in a school -- "Mutuality in Education", "World Hunger", "Multicultural Education/Racism", and "Community Service."

The Appendix (envelope) presents a description of some of the major consultant groups available to schools and school systems in EPJ and of many of the most important resources in the field. There is also a listing of most of the organizations working in EPJ or parts of EPJ and information about some programs of study in EPJ for the summer of 1978.

Special thanks go to those members of the Peace Education Network of COPRED who contributed greatly to this joint project, particularly to Ms Betty Cole (AFSC, Pasadena), and to Ms Betty Reardon (formerly, Institute for World Order), Mr Mark Kane (AFSC, Grand Rapids), Ms Barbara Stanford, Ms Stephanie Judson, Ms Gail Wooten, and Br Bruce Lescher (Justice & Peace Office, S. Bend).

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On our own Institute staff, Ms Kathleen McGinnis and Sr Luanne Schinzel contributed essays in Part IV, and have been important members of a team implementing the strategies described within -- a team that has included Sr Mary Ann McGivern, Mr Greg Stevens, Ms Betty Lee, Mr Al Chappelle, Ms Josephine Lockhart, and Ms Elizabeth Druhe Gorman. Thanks, too, to Ms Fay Veverka, who volunteered to do much of the typing.

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INTRODUCTION

EDUCATION for PEACE and JUSTICE: AN OVERVIEW

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I. INTRODUCTION AND DEFINITIONS

Education for peace and justice, or peace education is both a "what" and a "how." That is, teaching peace involves the communication of a distinct content in distinct ways. Thus, peace education can be broadly defined as, first, the inquiry into the obstacles to peace or causes of peacelessness; and secondly, the development of the knowledge, values and skills essential for the building of peace. Such a working definition has two major implications.

First, peace is understood here in a positive sense. It means, first, developing alternatives to violence as a means of resolving human conflicts. But peace is more than the absence of war or overt violence. Peace is also the realization of justice.[1] Working for peace is working for the kinds of relationships among persons and groups (of whatever size) and for the kinds of institutions (political, economic, social, educational) that promote the well-being or development of all persons. Such well-being includes, first, basic human necessities like food, clothing, shelter, and skills development. Further, well-being/development necessitates the growth of persons in dignity, in control over their own lives and destinies, and in solidarity and service with their fellow human beings.

Restricting peace education to the stopping of war and overt violence provides tighter boundaries for what could otherwise seem to be an all-embracing discipline--too broad to be effectively considered or implemented. Nevertheless, while acknowledging this danger of lumping a lot under peace education, it seems imperative not to rob peace of its justice components. "If you want peace," proclaimed Pope Paul VI, "work for justice." Thus, peace education must inquire into structural or institutional violence or injustices embodied in the very rules or structures of economic, political, social or educational institutions--and help students strategize about alternatives to such violence.

The second major implication of the working definition of peace education is that peace education involves methodology and life-style as well as content. In order to communicate effectively the values and skills necessary for the building of peace, these values and skills must be experienced in the process. The medium is the message. The methodology must be consistant with the values of peace, justice, cooperation and nonviolence around which the content revolves. Peace is not simply a concept to be taught but a reality to be lived. Thus, the life-style, as well as the teaching style, of the peace educator must reflect her subject-matter. Otherwise her words fall flat and peace remains an abstract ideal, incapable of being lived in the "real world." Each of these three components of peace education need to be elaborated. In the following elaboration, 14 basic goals (concepts, attitudes, skills, or principles) will be identified as crucial to any implementation of education for peace and justice.

II. BASIC COMPONENTS

A. Content Area #1: Violence, War and Alternatives

While we recognize that people have different needs and interests and that the best place to start with first-graders is probably not the best place to start with 12th-graders, a good place to begin education for peace and justice is with conflict and the possibilities of nonviolent conflict resolution. Starting here not only provides an overview and a sense of the whole, but it also takes the students where they are. They have experienced conflict in their lives and thus can approach the possibilities of nonviolent conflict resolution with some experiential base.

Moreover, nonviolent conflict resolution, at least as it was understood and practiced by a person like Gandhi, develops the description of peace offered above. In the same positive vain, Gandhi viewed peace as a creative process of dealing with conflict in such a way that "victory" does not mean one side winning and the other side losing. Instead, the victory is over the situation and both sides can win. That is, Gandhi's method of nonviolent conflict resolution means that the legitimate human needs of all sides are incorporated into a solution that is broader (more "truth-ful") than the needs of either party at the beginning.

Goal #1: To help students learn that nonviolent conflict resolution is possible and to help students develop the skills involved.

Extending conflict and conflict resolution to the international level, education for peace and justice moves into a search for the causes of way and for alternatives to war. The causes of war include dimensions of the other three content areas--poverty, exploitation, and nationalism. In addition, the military establishment and the arms race should be examined. The question of whether war is inevitable because human nature is instinctively aggressive (violent) moves peace education into a search for alternatives to war. These alternatives include unilateral peace initiatives, arms control and disarmament, the United Nations, world law, non-governmental transnational networks, nonviolent direct action, and non-exploitative economics. A further dimension of such alternatives involves individuals themselves and the question of conscience: what are my moral responsibilities as a person and a citizen vis-a-vis war (military service, taxes, anmesty, etc.).

Goal #2: To help students learn that war is not inevitable, that it is an institution created and used by people as one means of resolving conflict, and that war will become an obsolete institution when people and governments become aware of and committed to the use of alternative ways to resolve their conflicts.

To help students find some tools to work effectively to reduce the level of organized violence by nations and political groups to the point where war will cease to exist as a social institution.

B. Content Area #2: Institutional Violence and Alternatives

Since an examination of conflict resolution often focuses much more on overt violence than on institutional violence, it is important to introduce this latter concept as soon as possible, so as not to distort the reality, extent, and types of peacelessness in the world. There are many institutions or systems--penal systems, welfare systems, legal systems, corporations, athletics, health care systems, educational systems--that in their structures and rules do violence to peoples. That is, they physically or psychologically impair or destroy what is essential to the human person. There are many "isms" that are often products of those and other systems that are examples of institutional violence--racism, sexism, imperialism, neo-colonialism (trade and investment patterns), and agism.

A failure to understand these and other forms of institutional violence leads to a gross misunderstanding of violence itself. "Violence in the streets" is really a matter of counter-violence--largely a reaction to the much more subtle and destructive violence that we term institutional violence. Understanding the spiral of violence (that is, institutional violence→counter-violence→repression) is essential if we are to avoid "blaming the victims." In a teaching unit on violence, an examination of racism, for instance, is more curcial than an examination of race riots (counter-violence).

Goal #3: To help students understand the spiral of violence and the much greater evil of institutional violence; to help them see that institutions must be changed and how they might participate in changing them.

C. Content Area #3: Global Awareness

Once the students have come to grips with some of the institutional violence in their own society (e.g., racism), they are more prepared to deal with the global situation. "Global Awareness" focuses, first, on the meaning of "development" in human rather than in economic terms, and helps students look at their own society and lives as well as at the Third World. After examining the realities of global poverty, "Global Awareness" should discuss the causes of poverty and powerlessness, and in particular the exploitation or violence built into the economic relationship between the rich and poor countries of the world.

The second major focus of "Global Awareness" should be global interdependence. We must examine the factual interdependence of the world, and how we live out this interdependence (how to live as global citizens or Christians). Global or multicultural education is an essential ingredient here for several reasons. Presenting the cultures of the world in their richness, emphasizing the values and contributions of these peoples to the human family is an important corrective to the negative images of "poor" people. Interdependence implies learning from one another. Moreover, generating concern in students necessitates their perceiving the humanity of those about whom they are to be concerned.

Goal #4: To help students see "underdevelopment" as more a matter of relative powerlessness to develop than mere lacking goods; and, as a corrollary, to see that development or justice means a redistribution of power, so that the powerless can participate in shaping their own destinies.

Goal #5: To help students and teachers perceive that interdependence needs to be lived at all levels, from interdependence in the classroom (see Goal #9) to interdependence in the globe; and to help students find ways of living as interdependent beings.

Goal #6: To help students realize that sharing our resources, helping the poor, living more sparingly and responsibly is a matter of justice and not charity. That is, we don't share only if there is a surplus; and sharing is not an option but a duty--it is not above and beyond the call of duty.

Goal #7: To help students appreciate the differences in cultures around the world and to learn from different cultures/peoples.

See Goal #11 on "patriotism"

D. Content Area #4: Alternative World Futures

Examining global interdependence implies that we are beginning to think about the future, about alternatives, and about building a more just and peaceful world. "Alternative World Futures" stresses the importance of breaking out of a situation in which we are always reacting to present crises and allowing what little thinking we do about the future to be determined by the present realities of the world. Future envisioning unlocks the present. It helps us see the kind of world we want to strive for and gives us a framework for critically examining our present actions. Finally, future envisioning should help us think creatively about the transition, that is, about how we get from here to there.

Most students, as most adults, do not see their lives making any difference in shaping the world. The world and its major institutions or systems are too complex and large to change. Such defeatism tends to paralyze. There is nothing one can do. Students must experience some success in changing an institution if we are to unlock their energies for social change. The school is the one institution with which they are most familiar. Try sharing responsibility with them for what is taught, for evaluation of students, for setting limits and consequences for behavior in the school. Try challenging them to envision a better school and to take first steps toward building that better school.

Goal #8: To provide opportunities for students to generate alternatives and to envision situations they would prefer; to provide the students with information about other people who have alternative visions of society and who are successful change agents; and to enable students to participate in improving their school institution and their local community, as part of their learning envisioning and strategizing skills geared to alternative world futures.

E. Methodology: Mutual, Experiential, Normative

The second basic component of peace education is the educational process itself. Such methodology ought to be mutual or cooperative, experiential, and value-centered or normative. First, if peace involves participation and the building of cooperative structures, then these must be experienced in the classroom and school itself. A process whereby both the teacher's wants and the students' wants are incorporated into decisions needs to be established. Mutual decision-making, using the insights and skills gained in nonviolent conflict resolution, can extend to what is to be learned, to how the student's performance is evaluated, to discipline, and to decisions about time and space in the classroom. The development of cooperative rather than competitive ways of learning, relating, and playing is a giant step toward the realization and experience of community in the school.

Goal #9: To help students recognize their interdependence, practice building one another up rather than tearing one another down, and maximize cooperation in the school rather than competition.

Secondly, Education for Peace and Justice must be experiential. Teachers and students of all ages must actively seek justice and peace, as well as understand them better, if they are to learn peace. One part of their experience is in the classroom and Goals #8 and #9 suggest some forms this experience can take. But just as most of the content of Education for Peace and Justice deals with situations that are larger than the school, so too our experiences and actions must be larger than the school alone can provide. Older students should certainly participate in some kind of field work or service. But even primary children can "trick or treat" for UNICEF, collect recyclable materials, visit the elderly, write letters on peace/justice issues, and campaign for local fire service and school improvement or for stop signs and traffic lights. These experiences teach students that they do have power to affect institutions. They can also provide opportunities for testing possible solutions to larger problems or possible alternative structures, opportunities for insight into the causes of the many forms of peacelessness, and opportunities for developing effective transitional strategies.

Goal #10: To help students find ways of working for justice and peace--for the teacher, it is important that whenever we tell the students that they ought to do something, we can at the same time help them see how they can.

Thirdly, the methodology of Education for Peace and Justice is normative. Education for Peace and Justice promotes the values of peace and justice. Thus, it is clearly value education. The values or norms of peace and justice are the measure by which solutions to global or national crises are judged. These norms are found in most major religious writings and in the recent works of Thoreau, Gandhi, Frankl, King, and many others. The norms of peace and justice provide a base from which students and teachers can criticize and evaluate popular political ideologies, economic systems, and foreign and domestic policy options, as well as the alternatives the students themselves generate. For instance, what are the alternatives to poverty in Latin America, the peace educator might ask. Answers ranging from foreign aid and restructuring global economic relationships to socialism or violence need to be explored, working out the implicatons and consequences of each alternative and evaluating the extent to which each promotes the realization of peace and justice.

Goal #11: To help students develop their own value systems within the context of global injustice, where the teacher is a model who seeks peace and justice and who recognizes and helps students see the value base of education for peace and justice, and so makes it possible for them to choose peace and justice as part of their value system.

But in advocating critical thinking, such as described above, sometimes about the behavior of one's own country, education for peace and justice may be accused of being unpatriotic. But this is false. First, Education for Peace and Justice in the United States does not place all the blame for the world's injustices and evils on the shoulders of the United States. Yet, the United States peace educator is especially interested in how the United States relates to the peace and peacelessness in the world, because she has a special responsibility, as do her students, as United States citizens, for what is done in their name by their government.

Secondly, Education for Peace and Justice is not unpatriotic, because love of one's country does not mean blindness to its faults. In fact, it is precisely love of one's country that can drive a person to work to make the practice of her country more consistent with its ideals. Devotion to the ideals of one's country often demands constructive criticism and always demands effort to make these ideals real. Nevertheless, while such a view of patriotism is an important part of Education for Peace and Justice, a more long-range goal of Education for Peace and Justice is working for a world community in which nation-states are no longer necessary.

Goal #12: To help students understand and live a concept of patriotism as devotion to the ideals of one's country and as compatible with our more ultimate loyalty to the entire human family.

F. Living Justice and Peace

An emphasis on the life-style implications of Education for Peace and Justice is based, first, on the assumption that Education for Peace and Justice is undermined unless the peace educator is (struggling to be) a living witness to the values of peace and justice; and, secondly, on the realization that there are few models in society of such a way of life. Specifically, we need to explore further the possibilities of building community or cooperative structures in our lives. We need to examine the possibilities of responsible consumption and simplicity in a consumer-oriented society. Further, we need to ask what are the possibilities of our involvement in political action--in social change struggles and with an emphasis on legislative action. In the same vein, we need to ask what does "responsible or interdependent living" mean with regard to buying, paying taxes, investing, banking, and other uses of money.

Finally, what are the possibilities of service in our lives? It is important that service be understood as the "works of justice" as well as the "works of mercy." Collecting food for the hungry in one's neighborhood (mercy) should be accompanied by action (writing or visiting one's legislators) to improve, for instance, the food stamp program or other programs providing the means for all to eat in one's state (justice). Working for penal reform (justice) goes hand-in-hand with visiting prisoners (mercy).

In stressing such life-style considerations, peace education is helping to develop not only the essential values in peace but some vital skills as well--conflict resolution skills, political skills, interpersonal skills, envisioning and strategizing skills, leadership skills.

As a further dimension of the life-style question, if peace education is to realize itself to the fullest in a school, the school itself should be a witness to these same values. Thus, beyond the establishment of mutual decision-making processes among administrators, faculty and students; the school is challenged to witness to simplicity, responsible use of its resources, responsible hiring and contracting policies, sharing its resources in service to the broader community.

Goal #13: To help students, teachers and the school itself integrate the study of peace with the making and living of peace.

Goal #14: To help students understand and live Christian hope; that is, to help them realize that Jesus called us to "hunger and thirst" for justice--a lifetime commitment in which "success" often involves the "cross."

PART I

COMPONENTS OF A STRATEGY

A. Legitimization

There are a number of ways to legitimize something like EPJ. One strategy we like contains three levels or stages of converting a principle or position into actual practice. First, acceptance of EPJ as an ideal or part of one's ideals. Secondly, setting up organizations to promote that ideal. And thirdly, having that ideal embodied in the regulations and/or customs influencing peoples' lives.

On the level of ideals, EPJ has been clearly affirmed. For Catholic schools, besides the documents referred to in the Introduction, there are Pope John's Pacem in Terris and Mater et Magistra, Pope Paul VI's On the Development of Peoples and A Call to Action, and the whole thrust of the National Catechetical Directory. Unfortunately, few people have studied these documents, and thus parents and even clergy wtill question the necessity of EPJ. Pronouncements from the chancery, School Office, and pulpits, and programs in EPJ for the clergy, administrators and parents are essential steps toward wide-spread study and implementation of these landmark documents.

One major exception to this is the Diocese of Dubuque and its comprehensive program of EPJ. The Office of Education has spent a minimum of two years bringing in all elements of the Catholic community in helping to shape the vision behind the program, as well as some of the program's basic components. Of special interest are the steps used in the fall of 1977 to kick off the program, including a number of award celebrations, in which efforts in EPJ are publicly acknowledged and thereby legitimized.

But, as Betty Cole writes about the process of legitimization, "one of the eky differences between the process of legitimization in public versus Catholic schools is that public schools do not have access to any authority that says what is true, or to a tradition which has spokespeople who are generally accepted as viable representatives. The schools therefore tend to simply mirror the median of surrounding society, with whatever confusions, prejudices, and insights were most common fifteen years earlier."

Nevertheless, she adds that "there are documents one can point to, at least long enough to get one foot in the door." In the Preface, we quoted several times from the official NEA journal, Today's Education. Further, many states have curriculum guidelines or frameworks which outline concepts and processes which stress most of the essential ingredients of EPJ. Michigan, New York, and California are three such states.

On the level of creating organizations to institutionalize EPJ ("giving form to the vision"), some things have been done for Catholic schools. NCEA has developed a Peace Studies Program to help school offices around the country. NCEA publications like *Giving Form to the Vision*, *Peace Education in Catholic Schools*, and others are steps in the direction of effectively challenging school systems, schools, and teachers to develop this dimension of their educational ministry. Groups like out own Institute and Maryknoll have published teachers' manuals. The World Without War Council, the Center for Global Perspectives, the Overseas Development Council, the Campaign for Human Development, several Justice and Peace Commissions, and a number of School Offices and Religious Communities are working daily on other curriculum materials. A number of School Offices and Religious Communities have established their own justice and peace offices or sections or have contracted with programs like ours to provide a wide range of educational services to their schools. More of such actions are clearly necessary. Each diocese and religious community should have its own EPJ section, some regional arrangement, or some formal relationship with some group that focuses on EPJ. Each school (and perhaps parish) should have a justice and peace committee (compased of teachers, students, parents, clergy) responsible for helping the whole school/parish implement the Church's directives on EPJ.

For public schools, while there is not the same authoritative underpinnings for EPJ, at the level of implementation, however, as Betty Cole puts it, "there is a real opportunity for legitimization, because to the same degree as the public school system lacks an ideational authority it aslo nurtures a pragmatic one. That is, if it 'works in the classroom', it has some claim on staying there. Also, teaching 'methods' are regarded generally as being up to the educators to decide upon themselves. The implications for peace studies, then, is that if you can introduce real conflict-resolution techniques that work for teachers and administrators, they'll use them, even if they *are* non-violent! Similarly, if role playing and values clarification approaches interest students sufficiently, and those are used coherently to understand students relationship to their own life values and choices in the context of a global society, there's a good chance they'll be welcomed. Demonstration opportunities can usually be found by checking with state and local professional associations (e.g. state chapters of the Nat'l Council for the Social Studies, Nat'l Education Association, Nat'l Teachers of English, Association for Supervision and Curriculum Development) about their conference plans, finding an interested professor in a college/university's teacher education department, or by asking teachers to gather other teachers."

On a different level, the establishment of full-time positions in EPJ or global education, within the school office staff, as in the Grand Rapids Public School System, is an important step. So too is the creation of school teams and system-wide teams responsible for the planning and implementation of EPJ (see pp. 21-23).

On the level of regulations/customs, some first steps are being taken, especially in Catholic education. A few secondary schools are seriously considering requiring a course/experience of social awareness/concern/action for graduation. The Catholic School Board in Chicago and Loyola University have recently established an MA program in elementary administration that has requirements in EPJ. Such courses and/or experiences could easily become requirements for certification of Religious Education teachers, for in-service experiences for all faculty members. This means art, math, literature, physical education and other teachers, as well as religion and social studies teachers. If "action on behalf of justice" is a "constitutive dimension of preaching the Gospel," then living, working, and educating for peace and justice is no more an "option" for a Catholic than the Eucharist and the Scriptures are options. For Catholics, the more that EPJ is integrated with prayer, with the Eucharist and entire sacramental system, and with the Word of God, the more its constitutive character will be perceived.

On the school level, this third stage of legitimization can mean several things. As Sr. Diane Reese points out in her selection in Part II (pp. 119-123), the process of verification is crucial. Having each department evaluate its efforts in EPJ in light of the school philosophy and EPJ guidelines is a way of insuring that those guidelines are implemented.

B. PREPARATION OF CENTRAL OFFICE STAFF

1. For Public School Systems

In addition to the plan outlined in Part II (pp.63-76) by the Center for Global Perspectives and the Diable Valley Education Project, we have the experience of the Grand Rapids Public Schools (GRPS) to present here. The seeds were sown in 1972 when two task forces were formed, one on each side of the State of Michigan, to help write guidelines for the State Board of Education's development of EPJ in the schools. As Mark Kane (consultant on EPJ to the GRPS) described it, these discussions set the stage for the introduction of EPJ. Dr. James McClafferty, director of the Dept of Humanities for the GRPS, was part of these discussions and later coordinated with Mark Kane a 10-week program on world hunger, in conjunction with Western Michigan University. The GRPS offered this program for both in-service and graduate degree credit for GRPS teachers. As a result, 25 teachers became involved in global education and curriculum materials were purchased for use in the GRPS. As a result of these efforts, Dr. McClafferty was asked to participate in writing guidelines for global education for the State Board of Education. From this involvement came official approval by the GRPS to develop a program in global education.

These events were key elements in the sensitizing of the Central administration and led to other events that seem to have been important in the growth of understanding and commitment to EPJ among the administration of the Dept of Humanities of the GRPS. With the help of Mark Kane, a 2-day conference on global education was set up for the teachers (and general public) in the GRPS. The conference brought together a number of EPJ consultants from around the country -- all members of the Peace Education Network of COPRED. It seemed clear that in the planning of the conference, in the participation in the workshops, and especially in the many informal hours spent with the COPRED resource persons the Central Office staff had their understanding of EPJ broadened and their commitment deepened. To continue this process, as well as to implement the program in global education in the GRPS, a full-time coordinator for global education was hired by the Dept, Mark Kane became an expenses-paid consultant to the GRPS, and a global education team was formed (see p.22).

Perhaps the two most important elements here were the participation of GRPS staff with COPRED personnel and the involvment of a full-time, deeply committed EPJ consultant in the regular operation of the GRPS -- as far as the long-term development of Central Office staff.

2. For Catholic School Systems

a. Chicago and Dubuque Plans (see Part II, pp.53-62,77-88).

An important ingredient in the preparation of the central administration in the Archdiocese of Dubuque was the working through together of the first draft of Thy Kingdom Come (the basic document underlying diocesan efforts in EPJ) -- to come to some kind of common vision. In the Archdiocese of Chicago, four steps were important. Each person in the Central Office made a commitment to self-development in EPJ. Half of the annual staff development days in 1974 and 1975 were devoted to EPJ. Periodically, speakers were invited to talk on justice issues. Finally, a task force on Spiritual Life invites the rest of the staff to develop and participate in liturgies and prayer services based on justice themes.

b. St. Louis

(1) Statement of the Office Staff (Sr Stephanie Mertens)

"All Catholic education, if it is true to its ministerial mission in the Church and in the world, must be educating to justice. Hence, the work of a Catholic School Office Staff must be education to justice if it is to be faithful to its vocation in the Church. Yet today, within the Church itself, and from many voices in the world, a new and urgent call to focus more intensely on education to justice is clearly heard. How is a School Office Staff to prepare itself to respond to this call? The preparation of a School Office Staff and clarification of its objectives in EPJ is many faceted.

"In one sense, the School Office Staff has to be self-activating. It has to take its own formation in hand and responsibly prepare itself. In doing this, it takes its cue from a variety of sources. The School Office Staff has to be sensitive to the needs of the community it serves, to the vision of the professional community of which it is a part, to the signs of the times at the local, national and international levels.

"The School Office Staff will cooperate with experts of all kinds in the areas that contribute to EPJ. It will be learning constantly at the same time as it brings its own experience and expertise to the task. The preparation of the School Office Staff is, as it were, a macro-experience of mutual education. The School Office Staff learns with its administrators and teachers, as all search together for the best means of bringing "the Gospel message of hope ..., and solutions to thepressing problems of society." The School Office Staff has to learn by doing.

"It also has to take time for study in order to thoroughly acquaint itself with new and specialized knowledge that is being developed in the area of EPJ. It must both enlist the support of and give support to a variety of agencies which are engaged in EPJ. (See Part II and Appendices.) The School Office Staff has to take time in staff conferences to study the relationship of the Scripture and Church teaching to education to justice. For example, the whole staff must read and discuss the Council Synod documents, i.e. Justice in the World, and then work on educational objectives which reflect the kind of content, method and lifestyle called for by the synod. In this way a diocesan philosophy of education to justice begins to develop. Through this total staff study and dialogue on EPJ, School Office Staff consciousness raising takes place. The School Office Staff grows in its awareness as it asks itself where it is, and what each member's area of responsibility is, and how all can contribute to EPJ. Total School Office Staff commitment evolves.

"The School Office Staff is assisted in this by national level Church organizations as they respond to the call to justice. The United States Catholic Conference and the Campaign for Human Development have made major contributions to EPJ all across the country. The National Catholic Educational Association with its thrust toward EPJ as the theme of its major conventions, as well as by sectional membership conferences--for superintendents, supervisors, religious education directors, where specialized attention is given to topics of education to justice--has contributed greatly to the preparation of every School Office Staff.

"Part of staff preparation for EPJ comes through the School Office Staff consciously re-orienting already possessed skills in the various curricular areas, to draw out the potential that each has for education to justice. Religion, communications, the arts, the sciences, all carry a basic body of content that should serve the focus on peace and justice. The School Office Staff, in its work of revealing this aspect of curriculum and placing emphasis on it, is the first recipient of the justice insights deriving from this work.

"As mentioned above, School Office Staff preparation for EPJ is many faceted. It has to maintain a careful sense of justice as it establishes diocesan administrative, fiscal, and educational policy. Evaluation, hiring, certification requirements, testing and grading must evidence justice. The School Office finds itself engaged in struggling with structural injustices. This is true in work with the Pro-Life groups, with the food crisis, and with the effort to obtain equity in government programs. In these tasks the School Office Staff learns from contact with grave injustice that is embodied in social structures.

"All in-service and publication work for schools must clearly reflect the response of the School Office Staff to the call to EPJ. Here again. the School Office Staff will truly find itself learning by doing as it holds the Gospel and Church teaching as normative in all it does.

"Organizationally, the School Office Staff prepares itself for EPJ by appointment of a department charged with particular but not exclusive responsibility for EPJ. This department should develop a more concentrated attention and exposure to specific peace and justice issues in order to be of service to the entire School Office Staff in EPJ.

"In speaking of the preparation of the School Office Staff for EPJ, the strong emphasis on Faith Community experienced in dioceses and schools all across the nation has to be cited as a key factor in justice-readiness at all levels. Clearly the solidarity in Christ and the interdependence of the whole human family as experienced in active faith communities have been a massive force in preparation for EPJ. This reality must be maintained and fostered if EPJ is to grow, if meaningful directions are to be discovered and followed in the future. We stand on this heritage and from it derive courage to move ahead."

(2) Reflections of the Institute for Education in Peace and Justice

Looking back over five years of working with the Archdiocesan School Office in St. Louis, there are a number of things which we might have done differently or more fully, to facilitate their growth in EPJ. As we did with the staff of the school offices in Dayton and Cincinnati, we might have had a 2-day retreat together, centered on EPJ. Secondly, periodic meetings with the whole, or at least most, of the staff would have been better than just with the one liaison person from that office. Inviting interested office staff more ofteh to the Institute for informal sharings, AV previews, etc., is another strategy we could have used more often. More careful evaluations at the end of each year, and with the whole of both our staffs, rather than just with two persons from each staff, seems like an important improvement we could make. Lastly, the task of textbook evaluation involves many School Office staff members and is a fruitful avenue of joint reflection between our two staffs. Such reflection around specific tasks seems like a good means of growth.

C. Working With Whole Schools

1. Introduction

While it is important to encourage individuals or departments within a faculty to experiment with new courses or programs in peace and justice, it is essential, we feel, to have the whole faculty and school community work together on part of EPJ. It has been the experience of many schools that peace and justice have been divisive issues, in many cases isolating some faculty members (the so-called "radicals") from the rest of the school. In other cases, it has been the perception that peace and justice are issues really only for the religion and social studies departments. Both situations are incorrect and unhelathy. While peace and justice are often threatening to many people, division can be minimized and cooperation fostered. Further, all departments/ teachers can be helped to see that EPJ is the responsibility of the entire school. Finally, the students will continue to perceive an "optional" character and a low priority for EPJ if only one or a couple of teachers in a school take EPJ seriously.

But we have two major cautions about this emphasis on working with whole faculties. Where the climate is not so favorable for working with whole faculties -- as in most public school systems especially -- overemphasizing this focus can be self-defeating. It implies that people ought to be able to bring about such changes and that often takes many years. See Part II, pp. 63-76, for the description of the efforts of Robert Freeman and the Diablo Valley school system. See Part II, pp. 43-48, for what AFSC (Pasadena) has been able to do on a much less ambitious level.

Our second caution comes from our own sense of partial failure after working with whole faculties for 2 years. Because of the limitation of in-service hours with any one faculty, we found ourselves devoting our whole efforts to helping the faculty implement that one aspect of EPJ with which they were most comfortable. That aspect tended to be the "lowest common denominator", that is, that which would create the least tension among teachers, students, and parents. We still believe it is important for the whole faculty to work together on a common project/aspect of EPJ, if they want to. But we will make sure in the future that all our hours with a faculty are not spent on this common effort. There has to be time for us to help those teachers who want to move further into EPJ. Otherwise, they are not as challenged, the school is deprived of additional experimentation, and we are left feeling that so much more could have been done, as are those teachers.

2. Topical Starting Points

There are several aspects or components of EPJ that have proven, in our and others short experience of working with whole faculties, to be good starting points for implementation. We discuss four of them at some length in the essays in Part IV. Briefly, here, they are the educational process itself, world hunger, multicultural education/racism, and community service. Other possibilities introduced here are nonviolent conflict resolution skills (see Part II, pp. 49-52, for one such model) and the whole area of global education (global interdependence, world order, etc. See Part III, pp. 133-140, for one model).

a. The Educational Process Itself: Teaching Peacefully and Justly

Since peace and justice values/attitudes must permeate the "how" as well as the "what" of education, we see many good reasons for starting EPJ by working to further cooperative structures in schools; shared or mutual decision-making among faculty, administration, and students; cooperative ways of relating, learning, and playing. Obviously, such a focus involves every person in the school, speaks to the frequent challenge of "practice what you preach," and is less threatening in some ways than some national or global issues. The relationship between such a local focus and national or global issues is elaborated in the Part IV essay, for classroom interdependence should be related to global interdependence, in our view.

b. Conflict Resolution

One aspect of the process of teaching peacefully and justly is nonviolent conflict resolution. This takes students right where they are, as conflicts are a part of their daily life. Conflict resolution is a clearly perceived need for most teachers, not something you have to convince them they need. In Part II, pp. 49-52, we present one program in non-violent conflict resolution, that the American Friends Service Committee in Upper State New York.

c. Global Education

As the NEA statements in the Preface, as well as those of the Catholic Church documents, make clear, global education is to be a real priority in education today. It need not be an entirely new curriculum, as the experience of the Center for Global Perspectives and the Grand Rapids Public Schools makes clear. It builds on what is there already, at least in many cases.

The statement of the Center for Global Perspectives in Part III -- "Education with a Global Perspective" -- introduces this emphasis of EPJ with clear guidelines and Intercom magazine (especially issue 84/85) offers ways in which to implement these guidelines.

d. World Hunger

Nothing is so urgent today as a redistribution of food and of international decision-making power so that the suffering of 1/4 to 1/2 of the human family is alleviated. Such an issue cuts across every discipline and opens up a wide range of related issues. Few issues offer students, faculty, and parents as many opportunities for action; and most people are beginning, at least, to affirm that the right to eat is a basic human right. Thus, world hunger is also a relatively low risk starting point but one that has many implications for the classroom and our lives.

e. Multicultural Education/Racism

Multicultural education (ME) fosters a real respect for cultural and racial differences. Starting with ME really means starting with facts of a child's life. We live in a multicultural society, and to respect and rejoice in the existence of these many cultures leads to a more realistic and a more stable outlook on each one of our own lives. Further, ME is often a less threatening entree into a discussion of racism in our society and what we can do about it. Finally, it has proven to be a perceived need for many schools, especially those involved in desegregation, and has been our primary point of entry with public school systems in the St. Louis area.

f. Community Service

For Catholic schools, this is an obvious starting point, as it is "action on behalf of justice" that is "a constitutive dimension of the preaching of the Gospel." Moreover, action or service opportunities are important pedagogically. Action is a stimulus to learning. Involvement in a recycling campaign or in visiting prisoners generally leads to a greater desire to learn about ecology, prisons, the judicial system. Further, information about problems can be depressing and paralyzing without opportunities to act on these issues. Finally, as is pointed out on p. , a service program is an excellent way to involve parents in EPJ.

3. Strategy for Implementing Any of These Starting Points

a. Introductory meeting(s)

Faculties that are identified as possibilities for total school involvement in EPJ should be given ample opportunity to decide themselves whether to do so. We suggest one or two preliminary meetings in late winter and/or early spring with the faculty, school board, representative parents and students, and pastor(s) where appropriate. If desirable, the first meeting could be with the faculty alone. (For a partial listing of outside resource/persons, see Appendix for brochures). The goals of these meetings would be to present as complete a picture as possible of EPJ and the various possible starting points for a total school, to give the faculty enought time to become familiar with the personnel who would help them implement EPJ should they decide to go ahead, and to involve representatives of all pertinent sectors of the school in the decision whether to go ahead at this time or not. Our experience has also shown that some kind of in-service mini-workshop on a theme of importance to the faculty is helpful the year before a longer-term relationship is considered. This allows the faculty to see the outside resource persons "in action" and helps concretize goal or objectives statements.

In Part IV, we present our statement of criteria and expectations, along with our basic goals in each of our areas of EPJ, as a way of facilitating discussion for the first meeting. We usually mail it ahead of time and ask that it be read prior to the first meeting.

b. Self-study

If the decision is to go ahead with EPJ on a total school basis, then it is important for the school to choose well that aspect of EPJ that builds on their strengths and interests as their starting point. In preparation for a goal-setting meeting with the personnel who would help the school implement its goals, we suggest that one of the evaluation models presented in Part III be used. For junior and senior high schools, the departmental survey sheets of Sr. Helen Garvey (pp.101-112) might be especially helpful. But, none of these models is perfect. Thus, we suggest that the group consider seriously modifying them (one of them) to fit its particular needs. For Catholic schools, a careful reading of To Teach As Jesus Did would also help, if that was not already done in connection with the introductory meeting(s).

c. Goal-setting meeting(s)

Either in late spring (if the same faculty will be back in the fall) or in early fall (if there are new faculty members), a goal-setting meeting is the next step. Its basic goals are to establish the school's priority(s) within EPJ for the next year, and to set up a plan for implementing that priority. The most essential element here is that it is the school's priority, not the outside trainers'/facilitators', that is sought. But this should not prevent these resource persons from sharing their expertise in pointing out the implications and possibilities that are involved in moving in a particular direction. Such a meeting might run as follows:

(1) A review of the various starting points presented in the spring. Perhaps 20 minutes;

(2) Faculty and other participants sharing what they have already done individually and as a school to implement any of EPJ. Perhaps 20 minutes;

(3) Narrowing down the possible starting points to those that seem pertinent to this particular school. We have done this by asking whether each starting point presented at the beginning should be kept in contention. If no one wants to keep a particular option in contention, then it is dropped from the list. On the other hand, it is also important to allow new options to be added to the list, if they are suggested by the school. Perhaps 5 minutes for this task;

(4) Arriving at a decision for the year. This process can be done in a number of ways. For one, participants are broken down into small groups to discuss the pros and cons of each option. Then, as individuals, they rank their first and second choices. Those choices are then tabulated, to get a profile of where the participants are; and then some kind of group consensus is sought around the individual preferences. If less time is available, a variation is possible. Have the small groups immediately decide their group priorities (first and second). Share these with the whole group and have the group move toward consensus at that time. This process usually takes from 30 to 75 minutes;

(5) How to implement the decision. The next step is determined for carrying out the decision. Thus far in our experience, this step has meant setting up a workshop on the priority chosen by the group. The determination of the steps following the workshop has taken place after the workshop, although it is certainly possible to set up a plan for the year prior to a workshop. This would probably require a second goal-setting meeting, however;

(6) Reconsidering the decision(s). It may be advisable to have the outside resource group summarize in writing the decision(s) made by the group and present the written summary shortly after the goal-setting meeting. The group would thus be given a week or so to reconsider their decision(s), to modify them if desired, and in general to be and feel more reflective about their decision(s).

d. Faculty Workshop

Depending on the faculty's decision at the goal-setting meeting(s), we or someone else would generally conduct a workshop in the priority they selected. The workshop would provide information on the subject, suggestions for implementing the topic throughout the school, and ample time for decisions about how to implement it in their school.

e. Follow-up Consultation

Depending on the faculty's decision, the group directing the workshop would visit the school several times during the remainder of the year to observe, to answer questions, to make further input, to facilitate faculty sharing of successes and failures, and to facilitate further decisions and implementation. See Part IV, pp.173-78 , on "Community Service" for one example of this follow-up consultation. Our experience has shown that these follow-up sessions go best when the agendas are carefully planned with the faculty itself. The more they help shape the agenda, the more productive the sessions are.

f. Evaluation

(1) Of the year's work

Perhaps at the end of the first semester and certainly near the end of the year, there should be an opportunity to evaluate the school's progress and to re-examine the decisions made in the fall. The end-of-the-year session would hopefully serve as an opportunity to discuss the next year and what the faculty sees as its next step and how to implement it.

(2) Of EPJ in general

While some schools have determined total school guidelines for EPJ and committed themselves to the whole of EPJ before such a first year experience (See Part II, pp.113-14, for a description of Sr. Helen Garvey's work, especially with Immaculate High School in Seattle and pp.119-23, for the successes Sr.

Diane Reese has had with this approach with the five Sisters of Notre Dame High Schools she services as Education for Justice Coordinator), the schools with whom we have worked seemed more willing to commit themselves to a part of EPJ for one year and then consider the whole of EPJ, and the next step within that whole.

Both approaches have their merits, although the second seems to reflect where most schools are at this time. But the first approach lays the foundation for long-term involvement, by achieving some kind of common vision and overall goals. Many schools, after working with us for one year, have chosen not to continue devoting 15 hours of in-service time to EPJ. We are monitoring those schools in this category who have said they want a year to implement on their own some of what they gained before having us back as consultants. We want to see if this happens.

Again, one or more of the evaluation models in Part III or some adaptation of them would be helpful for the evaluation of EPJ in general.

D. Working with Individual Teachers or Teams of Teachers

1. Introduction

Helping a faculty find ways of implementing EPJ as a total school should provide the kind of supportive atmosphere in which those faculty members who are more aware of or more skilled in peace and justice issues can move ahead in implementing EPJ. Often, however, it is a case of that atmosphere being absent to some degree, and, if EPJ is to become a reality in the immediate future, it will probably be the work of one or a few faculty members. This latter situation is not desirable, but we need to know how best to work with individuals or groups of faculty members who are more ready than the rest of the faculty. See Part II, pp. 43-52.

2. School Teams

After working with individual faculty members from a variety of elementary and secondary schools over many weeks in 1973, it became evident to us that the fruitfulness of their efforts back in their respective schools would depend on their not being isolated. All future in-service courses and workshops we gave strongly encouraged schools to send a team that had at least three members, one of whom should be a departmental chairperson or administrator. Some School Offices, as in San Francisco, even provided partial tuition remission for individauls who were part of a team. Teams pool resources and support each member. We encourage individual faculty members to find others in their school who share a sense of urgency and feel the need to be better informed and to experiment. We suggest that, for instance, such groups divide up the responsibility for keeping informed across a wide range of issues by having each member responsible for one issue: recent developments, classroom dimensions, legislative dimensions, actions people can take, etc.

While individuals often get discouraged, a team can be a leaven within the school, urging the rest of the school to take seriously or to remain faithful to the challenges of EPJ. The librarian, the PTA, the School Board, and faculty members are some of the persons who might be assisted by such a team. The team should be watchful for local workshop opportunities in EPJ to recommend to their fellow teachers. They could help introduce EPJ by reporting on their efforts occasionally at a faculty and/or departmental meetings, by sharing EPJ resources that are pertinent to the courses of other teachers.

Teams often form the basis of interdisciplinary approaches to EPJ. Here, faculty are learning with one another at the same time as they are learning with the students. Such interdisciplinary courses are often a good first curricular step, since they do not place the whole burden for a peace and justice course on a single individual, most of whom were not educated in peace and justice as part of their university education.

3. System-wide Teams

One goal of any system-wide strategy should be to become as self-sufficient as possible. Rather than relying primarily on outside resource persons for in-service teacher education, for implementation consultation in the schools, for curriculum development; it seems wise that a school system would develop its own resources as quickly as possible. One way that makes sense and with which we have had some limited experience in St. Louis and elsewhere (see p. 26, for the development of a team in Albany, NY) is to develop a "system-wide team." This team would be composed largely of teachers from the school teams -- teachers who have had some special training, who have real interest and some skills in EPJ, and who have been experimenting with curricular and extra-curricular dimensions of EPJ in their own schools.

In the Grand Rapids Public School System, according to Mark Kane, the system-wide team was first formed by Central Administration identifying key people within the system that would need to be convinced and would be supportive to global education. They ranged from junior high history teachers, social studies teachers on both the junior and senior high school levels, community education teachers, a couple of potentially conflicting administrative positions such as multi-ethnic education, a representative from the Junior College, and from the library resource center. At the beginning stages, their responsibility was to become informed. They also did some gleaning of resources in their own school systems that were globally oriented: library, AV departments, and other available resources. Now that the GRPS has been funded to develop a program in global education, the role of the team will expand to include an active part in setting up curriculum in the pilot programs in the elementary, junior high and senior high levels. With the funding, three community representatives will be added to the team, increasing community involvement in the implementation of global education.

Thus, we see such a team as a resource to the whole system. As they experiment in their own courses and schools, they share their successes and failures with one another. Eventually they begin to develop units, courses, teaching suggestions, and perhaps a resource center, in conjunction with the School Office. The more background and skills these teachers have, the more they can share in the in-service programs in EPJ develooped by the school system.

As envisioned by Sr. Gwen McMahon and others in "Education for Justice: One Model" (see Part III for most of it), such a diocesan* team could direct the process to be carried out by individual schools and serve these schools at three levels. First, in terms of planning and communication, its responsibilities would be to help develop a timetable for the various steps in the process, to communicate the process to the school personnel and to the Bishops and Superintendents in the dioceses involved, to help the school assess its present situation in light of the criteria established (see Part III), to facilitate the development of a plan of action for EPJ in each school. The local school administration would take the responsibility for communicating the process and the plan of action to the pertinent groups not involved in constructing the plan. Step 2 would be implementation. The diocesan team might work closely with local schools to provide the necessary resource workshops and to help/encourage the establish(ment) of mechanisms for on-going self-evaluation by school personnel and for involving principals and faculty members in the overall process and in plans for the formal evaluation visit. Step 3 is the formal evaluation. The process is described below, and the content or criteria are elaborated in Part III, pp.

The extent of the responsibilities of such a diocesan team would depend on the availability of other resource persons and on the kinds of contracts possible. For example, the team members might have contracts whereby they are classroom teachers 3/4 or 1/2 of the time and diocesan team members 1/4 or 1/2 of the time. This involves additional financial expenditure, but seems necessary if EPJ is to become a reality. If such a diocesan team is not possible for financial or other reasons, we strongly suggest that, at a minimum, any curriculum development efforts of the school office or groups working with the school office incorporate the insights of such classroom teachers.

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* Read this as system-wide team rather than diocesan team.

E. In-Service Teacher Education

(See Appendix for brochures describing programs offering in-service teacher education in EPJ)

1. Introduction

In-service teacher education is perhaps the most important element of any strategy for implementing EPJ. Handing teachers a teachers' manual during the summer just will not suffice. Very few of us had any serious education in peace and justice as part of our professional growth and it does not come overnight by reading a few books.

2. Content of In-Service Programs

The essay, "Education for Peace and Justice: An Overview" (Introduction), outlines the basic components of EPJ, as we see them. These components, much more fully developed in Educating for Peace and Justice: A Manual for Teachers, could provide the basis for any in-service teacher education program. [redacted] The important caution at this point is not to sacrifice quality for the sake of quantity. No semester course, much less a series of several weekends, can cover the whole of EPJ. As suggested earlier (p.18), the topical priorities might be those identified by the faculty members who would be the primary participants in such a course/program. Of course, this also depends on the competencies of the persons conducting the program.

3. Process of In-Service Teacher Education Programs

The following process strategy is based on our experience with the Archdiocesan School Office in St. Louis. It is instructive both in its successes and shortcomings.

a. Teachers' Conventions. One of the themes of the 1972 teachers' convention and the theme of the entire program for 1973 was EPJ. Teachers were exposed to some of the options within EPJ and were encouraged to participate in in-service teacher education that would be developed later that year and in future years.

b. Spring 1973. A 17-week program in EPJ was offered, with three sections: one for elementary religion and social studies teachers, a second for religion teachers in grades 7-12, and the third for social studies and other teachers in grades 7-12. Each section solicited the registrants' priorities ahead of time (preliminary questionnaire) and selected a range of topics that addressed both the participants' needs and the resource persons' competencies. Each evening provided information on the content of the topic, experiences and/or discussion of teaching suggestions, further resources, and some reflection on the life-style implications of the topic. Besides the resource persons who could address the range of issues covered, each section had several classroom teachers in different subject and grade areas who facilitated the discussion of teaching strategies. A core group of resource persons to provide continuity and facilitate integration of the program's components is important. But we also felt that it was important to bring in a variety of resource persons representing many different local groups so that participants would become more familiar with their own local resources.

The combined experience--resource person input, teaching suggestions by the special classroom teachers on the staff, and the experiences and reflections of the participants as they tried to implement parts of the program in their own classrooms and lives during the program--was printed up for distribution to others. This was the first edition of our teachers' manual, Educating for Peace and Justice. Participants were encouraged to work on a specific project during the course that could be shared with other teachers. Although a number of schools sent teams to the program, this was not emphasized as in future programs. One of the tasks of the first group of participants became helping to recruit other members of their faculty for the following year's program.

c. Spring 1974. Greater emphasis was placed on teams from schools. Three weekend programs were included, to enable whole faculties to participate together at least once and to enable others to participate on occasion who could not commit themselves to 15 weeks. Content and process-wise, this program was quite similar to the first, although it did not attempt to cover as much content as the first.

d. 1974-75 and Present Efforts. With some 125 teachers with some intensive exposure to EPJ, many of them not alone on their faculties, we felt it was time to concentrate more on whole faculties. Thus, in-service teacher education became a matter of 8 weekend workshops during the school year, each one on a separate theme. Introductory meetings (see pp. 17-18) with a number of faculties were arranged and faculties were encouraged to take advantage of the 8 workshops. Fewer teachers participated and only in two cases did whole faculties participate. Consequently, more serious work with faculties before deciding what workshops to offer is the current practice. Now, our major efforts are 1-year and multi-year relationships with whole faculties (see above, pp. 17-20).

e. Summer Programs. While there are some advantages to spreading out in-service teacher education programs over a whole semester, especially in terms of opportunities to read, reflect, and experiment in one's classroom; there are some distinct advantages to intensive one to six week programs too. Such concentrated programs can be designed primarily for individuals or teams from schools/school offices who will serve as resource persons to their schools/systems/religious communities. Such programs provide opportunities for interaction with persons from different parts of the country. We highly recommend that a school office select a couple of its own staff, plus several teachers and/or administrators from their system, to participate in such programs during the summer. (See Appendices for possibilities for 1978)

But such programs can also be geared primarily to teachers in a single system and perhaps focusing on a few schools. For example, the Sisters of Mercy and Department of Education of the Archdiocese of San Francisco organized a 2-week program in the summer of 1974 that brought together teams from six schools, plus a number of individual teachers from other schools. The six schools with teams became real possibilities for "pilot" schools, schools that would be willing to experiment with EPJ on a wide scale and share their successes and failures with other schools. In other words, representatives from these schools, with representatives from several Peace and Justice resource groups and the Department of Education, would form something like the "diocesan team" discussed earlier. Unfortunately, this last step failed to materialize, primarily because of lack of interest in the Department of Education. Nevertheless, the model makes sense to us and we continue to work for it whenever possible.

Possibly a more successful example of this effort is the Catholic Office of Religious Education in Albany, NY. In the spring of 1977, they asked us to do a series of 24 lessons on EPJ (each is 20 minutes long) on cassettes (available through the National Catholic Reporter), to be used during 1977-78 and afterwards as the basis for in-service teacher education in the diocese. In June, they sent six teachers to work with us for one week -- teachers who form a kind of diocesan team with the responsibility to conduct workshops in the diocese, using the 24 lessons as the basis of the content of these workshops. As a preliminary to the workshops, they invited us to do a one-day workshop for the teachers in the system in the fall of 1977, as a kind of "kick off" to the whole program. We will monitor this effort closely, as it offers an excellent model for other school or religious education offices.

4. Resources for Self-Development

a. "The Global City Kit"

One of the major curriculum efforts of the Institute for Education in Peace and Justice is a kit entitled "The Global City." Although designed initially for secondary and university level classrooms, it is more valuable for adult education and especially for an individual or group study program. Briefly, the kit contains a series of film strips and cassettes examining the maldistribution of the world's resources (with a special focus on food), the "economic rules of the game" (the terms of trade, foreign investment, foreign aid), and a survey of global problems that can only be solved by a global approach and how we can live as citizens of "Global City." The kit includes an extensive commentary on the filmstrip, frame by frame; a large number of readings; the basic map of "Global City;" 2 simulations; worksheets; and a teacher's guide.

b. "Macro-Analysis Program" of the Movement for a New Society

Macro-analysis is a process whereby a group of people can systematically ask some of the most basic questions about the shape and workings of our present world order and their own lives. A 20-week study program as concerned about process as about content, macro-analysis focuses on the roots of the social and economic problems of the world, on issues of human liberation, e.g. sexism and racism, and on the workings of the U.S. economic system. More specifically, the program of reading, discussion, and action examines environmental issues, problems in the U.S. economic system as it operates at home and overseas, envisioning alternative world and local futures, and working to get from "here to there." Write Movement for a New Society, 4722 Baltimore Ave., Philadelphia, Pennsylvania 19143.

c. Intercom 84/85 from the Center for Global Perspectives

This special edition of Intercom magazine opens with perspectives on the 21st century, moves to the components of education with a global perspective (see Part III, pp.133-40, for an excerpt), and concludes by offering sample lessons for teachers K-3, 4-6, 7-9, 10-12. See p. 38, for additional introduction.

d. Other Teachers' Manuals

In section "F" below, pp.29-31, are mentioned a number of other fine teachers manuals, many of which are further described in the flyers and brochures in the Appendix.

F. Development of Curricular and Other Resources

1. Development and Use of Local Resources

a. Teachers, Administrators, and School Office Personnel

We have already stressed the need for a diocese or religious community to become as self-sufficient and therefore self-sustaining as possible. We have further pointed out ways in which to develop the competencies of school office staff and to create something like a system team and individual school teams. (See Part II, Chicago, pp.53-62).

b. Other Local Resources

It is important, as has already been noted, to expose teachers in in-service teacher education programs to the variety of peace and justice and educational resources in their own community. Generally, few teachers are aware of how much is available, especially on issues like poverty, racism, legal justice, conflict resolution, futures, but also on more global issues like hunger, trade, war. And, conversely, some of these resource persons may not even perceive their relationship to EPJ, as has happened especially with specialists in communication and conflict resolution skills. If a wide range of resource persons can be incorporated into in-service teacher education programs, then a school system has a greater wealth of local talent for follow-up in the schools, for future in-service teacher education programs; and the system becomes less burdened by travel costs for outside resource persons. (See Part II, AFSC, Pasadena).

2. Outside Resource Persons

a. Regional Networks

It makes sense, as several school systems in the same geographic region begin to grow in EPJ, that they become resources to one another. Joint programs develop. When outside resource persons are called on, they can be shared in a way that cuts travel costs and avoids unnecessary duplication of workshops. Many school systems already have joint teachers' conventions.

b. Special Consultants

There are some real advantages to calling in outside consultants (see Part II and Appendices for descriptions) at the right time for the right purposes. Such consultants generally have a broader vision of the field and a greater expertise. Further, they are generally in touch with similar efforts around the country and can thus help a system or school plan effectively (by putting them in touch with others for specific purposes and by sharing the successes and failures of many others in similar situations). Four of the best times to call on such consultants would be

(1) for a school office/religious community educational staff that wants to raise its own level of awareness as a group and begin to plan for implementing EPJ;

(2) for a 1-3 day teachers' convention at which EPJ is the sole, or at least primary, focus, and at which the goal is to expose the teachers to a variety of possibilities within EPJ;

(3) for concentrated work with the first couple of schools in the school system who choose/are designated as "pilot" schools. They, in turn, will hopefully be able to work with other schools in the future;

(4) for some kind of return visit a couple of years after the first visit, for close attention to the needs of schools/teachers who have been experimenting; and to the school office/religious community educational staff as it re-examines its initial goals/plan for EPJ and decides on future (and generally more long-term) priorities and plan.

c. Special Training Programs in EPJ

The Appendices detail a number of future programs in EPJ. These are important opportunities for teachers, administrators, and school office personnel, to get specialized training in EPJ and to do so with their counterparts in other diocesan school systems and religious communities.

3. Materials

a. Which Ones: Major Curriculum Developers in EPJ

(1) Center for Global Perspectives, 218 E. 18th Street, New York, NY 10003. Publisher of Intercom ($7.00 per year) and many other materials, surveys and reviews. Robert Freeman in their West Coast office (Claremont Hotel Office Park, Suite 235, Oakland, GA 94705) has produced numerous items, and is responsible for the Diable Valley Education Project (see Part II, pp.63-7[illegible]).

(2) Center for Teaching International Relations, University of Denver, Denver, CO 80210. Publisher of numerous curriculum materials -- on multicultural education, on world hunger, on foreign policy and international relations, including materials on the Middle East. One of their best efforts is a set of 33 classroom activites

on world hunger.

(3) Council on Interracial Books for Children, 1841 Broadway, New York, NY 10023. Along with the Racism/Sexism Resource Center for Educators and the Foundation for Change, they have produced a number of audio-visuals on racism and sexism, a variety of written materials, and publish their monthly Bulletin, an invaluable resource for analyzing children's books and textbooks for racism, sexism, and ageism.

(4) Institute for Education in Peace and Justice, 3700 West Pine, St. Louis, MO 63108. Publisher of this document, audio-visuals like "The Global City" Kit, a comprehensive manual for elementary and secondary teachers entitled Educating for Peace and Justice, and most recently a series of 24 lessons for teachers on EPJ (on cassettes, available from the National Catholic Reporter, Box 281, Kansas City, MO 64141).

(5) Jane Addams Peace Association, 1213 Race Street, Philadelphia, PA 19107. Publisher of Learning Peace ($3.00) and Peace Is In Our Hands ($5.00) and Building Blocks for Peace ($2.50) which are year-long courses for junior and senior high, middle grades, and very young children. The Women's International League for Peace and Freedom publishes its materials through this group.

(6) Mershon Center, Ohio State University, 199W. 10th Ave., Columbus, Ohio 43201. Developers of Citizenship Decision-Making, a set of instructional materials designed to teach the skills of making, judging, and influencing decisions in everyday life, for upper elementary or junior high school teachers; and the Columbus in the World, the World in Columbus Project, a strategy for using the international experiences people have in daily community life as a starting point for global education and citizen education.

(7) National Catholic Education Association Peace Studies/ World Without War Council, 1730 Grove Street, Berkeley, CA 94709. Publisher of guides for developing programs, program evaluation tools, and issue kits on topics like the law of the sea for classroom use. Most recently they published a 1976 survey and guidelines on Peace Education in Catholic Schools. The Chicago office of the World Without War Council (110 S. Dearborn, 60610) has produced a number of excellent materials, including a World Disarmament Kit (1977).

(8) Overseas Development Council, 1717 Massachusetts Ave., N.W., Washington, D.C. 20036. Publisher of the Communique pamphlets on development issues and of Focusing on Global Poverty and Development: a Resource Book for Educators by Jayne Millar Wood ($12.00).

(9) Peace Education Network of COPRED, c/o Gustavus Adolphus College, St. Peter, MN 56082. Joint projects produced by its members include *A Repertoire of Peace-Making Skills*, a slide-tape introduction to peace education entitled "Creating the Future", and an introductory sampler packet of EPJ materials and methods. Among projects in progress is a manual for teachers of primary-grade and pre-school children.

(10) Quaker Project on Community Conflict (15 Rutherford Pl., NYC 10003) has an excellent "Children's Creative Response to Conflict Program" that has produced a teacher's handbook entitled *The Friendly Classroom for a Small Planet*, the "CCRC Slide Show" introducing their program, and a quarterly newsletter. Similar to the work of the CCRC Program is the Nonviolence and Children Program of the Friends Peace Committee (1515 Cherry St., Philadelphia, PA 19102). Among other things, they have available an excellent *Manual on Nonviolence and Children*.

(11) State Department of Education, New York, Center for International Programs and Comparative Studies, Albany, NY 12224, are publishers of a number of materials by William Nesbitt on peace and war. Nesbitt's excellent teacher resource, *Teaching About War and War Prevention*, is published by the Foreign Policy Association (345 E. 46th St., New York, NY 10023).

(12) United Church Board of Homeland Ministries, Division of Publication, 1505 Race St., Philadelphia, PA 19102. Developer and publisher of the *Shalom Curriculum*, a comprehensive Church-related program of study and action from pre-school through adult education.

(13) United Nations Association of the USA (833 United Nations Plaza, New York, NY 10017) and the US Committee for UNICEF (331 E. 38th St., NYC 10016) are producers of fine materials on the UN, on global poverty and development, global interdependence, for very young children through adults.

(14) US Catholic Conference, Division of International Justice and Peace, 1312 Massachusetts Ave NW, Washington, DC 20005. Producers of a variety of materials for teachers and religious educators on human rights, global poverty and development, disarmament and peace.

Note: There are many other fine groups developing and/or distributing EPJ materials in this country. See the Appendix for a more complete listing and for brochures for some of them.

b. Where: A Resource/Curriculum Center (see Chicago, pp 59-60)

A Curriculum Center for EPJ has proven to be a valuable asset for St. Louis area teachers, as has the Educating to Justice Lending Library been for Chicago teachers. All the materials in the Center are available rent-free or at little cost, through an arrangement with the Archdiocesan School Office and Religious Communities with whom the Institute has contracted. The Chicago Library operates on the basis of a regular membership fee. Counseling in the use of the materials is also available and enhances considerably the value of such Centers. Teachers in St. Louis are encouraged to provide the Center with a copy of whatever they develop. This way the holdings increase at the same time as teachers share with and educate one another. Such Centers can sponsor periodic meetings at which some of the materials (AV's, teaching units, simulations, teachers' manuals, etc.) are experienced and/or discussed.

c. Analyzing Materials

Most peace and justice educators put together their own courses with a variety of materials and processes. Few EPJ texts exist, though this is starting to change. Whether it is existing traditional texts or a series of varying materials that a teacher is searching out, she needs the tools for analyzing such materials for their materialism, militarism, ethnocentrism, racism, sexism, ageism, competition, and other biases we feel are inconsistent with EPJ.

While few, if any, textbook series in any discipline have been written specifically to integrate EPJ, several instruments for textbook analysis have been developed, especially in the area of minority peoples and women, and of sex-role stereotyping. *Starting Out Right: Choosing Books about Black People for Young Children* (K-3), published by the Wisconsin Department of Public Instruction, Madison, Wis.; *American Indian Authors for Young Readers*, published by the Association on American Indian Affairs, 432 Park Ave. South, New York, N.Y. 10016; and *Dick and Jane as Victims: Sex Stereotyping in Children's Readers*, published by Women on Words and Images, Princeton, N.J., are three of the best sources.

Probably the best work on analyzing children's books, texts, and TV shows for racism, sexism, and ageism is being done by the Council on Interracial Books for Children. Their monthly *Bulletin* is an outstanding source and is supplemented by a wide range of materials from their Racism/Sexism Resource Center for Educators. One of their shorter items is the enclosed "Ten Quick Ways for Analyzing Children's Books for Racism and Sexism."

On a smaller scale, there are several monthly curriculum reviews on EPJ materials that are helpful. In addition to our own teachers' newsletter, *Planting Trees*, there is *Memos* of the Global Development Studies Institute (P.O. Box 522, Madison, NJ 07940).

On images of peace, Sr. Helen Garvey's analysis of the Allyn and Bacon text, *The Seed and the Pearl*, offers itself as a model for others --

PEACE EDUCATION: EVALUATING TEXTBOOKS

The following questions are designed to help teachers and parents evaluate how the religion textbook (or the textbook series) deals with the question of peace.

Peace

1. When does the text use the term peace? What is the meaning of peace as it is used in that particular context?
2. Is peace defined as a totality as in the term "shalom"? as lack of conflict? as tranquility of order? as inner peace? as the peace one makes with God?
3. Does the text distinguish kinds of peace? Is international peace defined in the same way as "shalom"?
4. What is the Christian's responsibility for building a warless world?
5. Does the text refer to war? Does it describe war as inevitable? as justified in some instances? as morally wrong? as a problem?
6. Are the causes of war mentioned? Are several causes given? Are these greatly simplified? Why does the book deal with the subject of war?
7. Are ways suggested in which one can work to end war?

Conflict

1. Is conflict normal for people? Is it wrong? Am I a better person if I do not get involved in conflicts?
2. How do people deal with conflict? What are the alternatives to violence in resolving conflicts?
3. Does the book teach that forgiveness is the best way to deal with conflict? Is "turning the other cheek" the only answer suggested?
4. Does the text teach that law is a valid way of resolving conflict? Is cooperation the best response to the problem of conflict?

World Law

1. Does the book deal with the question of world law? of the role of the Church and/or the individual Christian in promoting world law?
2. What does the book say about what world leaders have said or done in regard to world law and world peace?
3. Are alternative world structures suggested and considered?

World Community

1. What understandings are important for the student in the areas of local community, national community and world community?
2. How does the text deal with differences in cultures, races and peoples? How does it treat prejudice?
3. Is there any reference to an examination of the common qualities, needs, and hopes of human beings? the similarities among all peoples?
4. Does the text inculcate a sense ofbelonging and a sense of responsibility not only to the local community and the national community but to the world community?

(over)

Change and Development

1. Does the text deal with the problems of the "have-not" peoples of the world?
2. What assumptions operate in the text's approach to the problems of the Third and Fourth Worlds (assumptions about justice, charity, violence, the cultures of the black and brown peoples)?
3. How is justice defined? charity? What does the book say about sharing with those who have not? Is this related to justice? to charity?
4. Is there reference to the theology of liberation? How is this defined ? Is it evaluated? How?
5. Does the book deal with ways that change should come about?
6. Are personalities from the Third and Fourth Worlds presented? Who are the heroes and why?

Achieving Agreement on Goals

1. Is the role of the Christian described as personal response, world citizenship, political participant, or all of these?
2. Is the underlying assumption that we must take care of our local community problems before we "tell the world what to do"?
3. Are world leaders presented? How? Who are the heroes?
4. Does the book deal with civic responsibility? nationalism and patriotism? world citizenship? Is there an ideal?

Nonviolence

1. Is nonviolence mentioned? defined?
2. Does nonviolence, as it is defined in the text, include a commitment to social change? Who are the heroes?
3. Is nonviolence presented as unreal? as nice, but...?
4. Are examples of nonviolent action given? Are these examples one which involve more than individual heroism, goodwill and generosity? Are political solutions considered?

Values

1. What values (personal, religious, political, social) are emphasized in the book?
2. Are there values that should receive greater emphasis or that are not even mentioned?

Helen Garvey, SNJM
NCEA Peace Consultant
for the West
World Without War Council
1730 Grove Street
Berkeley, California 94709

G. Working with Parents and Community

1. Parents and Pastors as Part of Working with a School

Brother Edward van Merrienboer, NCEA Peace Education consultant, has worked out a process for initial consultation with parents and pastor while he was working with a school faculty. On the day of visitation, his first call is a courtesy call to the pastor to explain what he and EPJ are all about. After observing in the school during the day, he meets with the teachers after school. Dinner is with the parish clergy and in the evening he meets with the parents to discuss EPJ and answer their questions.

Earlier, in discussing a strategy for working with a total school, it was pointed out that representative parents and pastor should be involved in any decision that would commit the school to integrating part or all of EPJ into the total educational experience of the students. As difficult as this may be, it seems to be required by the principles of To Teach As Jesus Did and the mutual decision-making model that is part of EPJ, at least as it is done by most groups.

The Sisters of Notre Dame of the Boston Province Have embarked on an ambitious program of involving parents as well as faculty and students in the evaluation of their elementary and secondary schools. Although it deals with more than strictly EPJ issues, much of it focuses on EPJ. See Part III, pp. 142-154, for the parent questionnaires.

One aspect of EPJ is especially appropriate for parental involvement, namely, community service. As the models presented in Part IV (pp.173-177) indicate, parents can review the service options brainstormed by faculty and students, before decisions are made. Secondly, parents can be involved in a 3-way (parents-child-teacher) commitment to the specific service project individual students choose. Thirdly, the carrying out of projects can be designed to involve parents -- transportation, class presentations in areas of competence, visitation with the students where appropriate.

2. Concurrent Adult Education with Parents

Another strategy we are beginning to experiment with in St. Louis is to develop several models for parish peace and justice education programs and run them in parishes over several weeks or months -- parishes where we are also working with the school and faculty. We are also trying to initiate courses on "parenting" in parishes where we are working with school faculties on the process of mutuality in education.

Perhaps the most ambitious effort to involve parents and community in the process of EPJ is that of the Office of Education in the Catholic Diocese of Dubuque, Iowa. The total effort is described in Part II. Of particular interest is Exhibit III, pp. 86-88, which outlines the specific activities designed for home use as well as in community events.

3. Parents and Pastors as Part of In-Service Teacher Education

On several occasions we have had pastors and representatives from a number of parish and diocesan school boards participate in in-service workshops for teachers. The experiences were generally positive, as have been the cases when representative students and, in a few cases, parents participated in in-service workshops for whole faculties. If a school or school system is committed to a shared decision-making model, in which parents and school board (and/or clergy) are to participate, then some integration of them in in-service programs seems crucial. On the other hand, the needs and concerns of parents, teachers, and board members (and/or clergy) are distinct enough that there is value in separate programs too. For instance, clergy conferences (for religious schools) might be a good time, in general, to explore in depth EPJ with a group of ministers.

H. Evaluation

1. Introduction

The establishment of some clear guidelines of EPJ is important for evaluation to take place. Evaluation is crucial if we are to continue to grow in general, but it is even more important for EPJ since the field is new and there is a lot of experimentation. This Strategy Guide offers five different but related sets of guidelines, three of them in Part III, with the fourth one being the "Overview" essay in the Introduction, and the fifth in Part II. All five are introduced below.

On a smaller level, where a faculty has chosen a specific aspect of EPJ, writing clear goals and objectives with them at the beginning of the year is crucial for being able to evaluate the year's work. See Part IV, "Community Service," pp. 173-174, for an example of identifying goals and objectives (the "meaning" and "parameters" of service) that serve as the basis for evluating the service program.

2. Content/Criteria for Evaluation

a. "Education for Justice: One Model"

Sr. Gwen McMahon, Sr. Dorothy McDougall, and others, under the aegis of the Education Committee of the Leadership Conference of Women Religious and the Education Office of the Sisters of Charity of Nazareth, Kentucky, developed in 1974 an evaluation model for schools based on the vision and directives of To Teach As Jesus Did. Revolving around "message, community, and service," it asks the important but difficult questions that help a school see whether it is really committed to justice and to Education for Justice. While there are some reconciliation/conflict resolution elements (and thus a "peace" focus) to the model, it is more concerned with education for justice. It is much more pointedly related to the peace and justice dimensions of To Teach As Jesus Did than the questions in Giving Form to the Vision (NCEA), although the format of the latter is easier to work with. We would suggest printing the criteria questions in such a way that there is room on the paper for participants to make notes, answer the questions, etc. "Education for Justice: One Model" is designed both for a preliminary self-evaluation of a school and for a more formal evaluation at the end of implementing the school's plan for EPJ.

b. NCEA Peace Studies Program

Sr. Helen Garvey, World Without War Council and NCEA Peace Education consultant, has produced another excellent evaluation instrument for schools, especially schools just beginning to examine EPJ. "Education for International Peace" is clearly based on the Catholic teaching and vision on peace and EPJ. It incorporates much more than the vision and directives of To Teach As Jesus Did, but it limits itself to the "peace" dimensions of EPJ. That is, its focus is working to create nonviolent alternatives to resolving international conflict. It is quite appropriate for public schools as well as religious schools and we have added a description of how one high school used her instrument. It is found in Part II.

c. Institute for Education in Peace and Justice

The essay in the Introduction, "Education for Peace and Justice: An Overview," combines the peace focus of "Education for International Peace" and the justice focus of "Education for Justice: One Model." While the essay is not strictly an evaluation instrument, the 14 basic goals it identifies for EPJ offer a set of guidelines for a school or school system that wants to integrate both the peace and justice dimensions.

d. Global Education -- the Center for Global Perspectives

The 8-page piece offered in Part III presents goals and objectives for global education and, as such, presents a possible evaluation instrument. In the words of two of its authors -- David King and Larry Condon -- "While the project is ambitious in its ultimate goal of providing approaches appropriate for education with a global perspective, its immediate objectives are modest. The ideas and teaching materials are based on today's schooling -- on the curriculum as it exists and the nature of the educational institution itself -- rather than on any utopian vision.... Beginning with existing realities, we have concentrated on exploring those changes in schooling that may better prepare young people to be constructive participants in our democratic society. Such an exploration is consistent with our nation's traditional approach to the purposes of schooling."

e. Sisters of Notre Dame, Boston Province

Developed by the Evaluation Team of the School Board of the Sisters of Notre Dame, this elaborate instrument is designed to assess where parents, faculty and students are in their attitudes, values, and understainding of what their school is about -- as the first step toward moving more fully toward what might be called humanistic and Christian education, with a special emphasis on EPJ. In Part III, we print only the questionnaires for parents.

3. The Process of Evaluation

"Education for Justice: One Model" has detailed a formal process designed for evaluating a school after that school has adopted and tried to implement a plan for EPJ. It is divided into 7 steps:

a. The principal is contacted to set up a time for the evaluation and to discuss the composition of the team. Letters are then sent to the principal, the chairperson of the Board of Education, and the Pastor to confirm the dates, name the team members, and present the procedures the visiting team will follow.

b. On the morning of arrival, the team discusses with the principal the materials that had earlier been provided:

(1) the school plan for implementing education for justice

(2) the school philosophy and its congruence with efforts toward justice

(3) the faculty's recommendation for further action toward social justice by the school community.

c. The principal guides the team on a preliminary tour, introducing faculty members and school staff. The team members then are free to move through the school as they wish, observing atmosphere, methods, strategies, and materials.

Guidelines for observation and discussion by team members:

(1) what evidence is there of an atmosphere of Christian community?

(2) is responsibility for the school climate shared by faculty, students, and parents?

(3) do teaching-learning methods communicate the message of justice and do they encourage responsive service by all in the school community?

(4) do creative approaches to evaluation cause each member of the school community to take responsibility for his or her own learning and to contribute to the learning of all other members?

(5) what educational resources (personnel and material) are used to communicate the message of justice both within the school and beyond it?

(6) how involved are members of the school community in making and/or selecting justice-oriented materials?

d. There is an afternoon meeting with the faculty. Broad questions such as the following may be discussed:

(1) how does the school bring about awareness of social justice issues and encourage responsive Christian service?

(2) what has contributed to growth in education for justice? what obstacles are present?

(3) what processes are used in decision-making at various levels of interaction? how does the school community deal with conflict?

(4) what steps are planned for further awareness and action toward social justice? how involved in the planning is each element in the school community?

e. There is an evening meeting with the Board of Education members, the pastor, and the principal.

The following questions may serve as a framework for the discussion:

(1) how does the school fit into the total educational plan of the parish?

(2) how has this Board helped the school realize the goal of developing Christian awareness of the need for social justice?

(3) what factors do you see as stumbling blocks to carrying out the goal in the school? beyond the school?

(4) what next steps do you see the Board of Education taking to further the development of social justice awareness and action in the parish as a whole?

f. On the afternoon of the second day, theteam meets with the principal, the faculty, chairperson of the Board of Education, and pastor to discuss the evaluation made by the team.

The following process may be followed:

(1) faculty recommendations are reviewed.

(2) the team's observations and the highlights of the various discussions are shared with the group.

(3) the team comments on the strengths of the school program for educating to justice and the needs which are apparent. Recommendations are made and response is invited from all present.

g. The team sends copies of the written report to the principal, the pastor, and the Board of Education chairperson, as well as to the superintendent of education in the diocese and the major superiors of the religious congregation which serves the school.

PART II

VARIATIONS ON A STRATEGY

Each of the following groups has developed a model or program for implementing EPJ. All have extensive experience in their respective school systems and/or with a variety of school systems. Each is somewhat different in its emphasis, yet there seems to be a universal consistency with the basic components of the strategy presented in Part I. In alphabetical order, their strengths or uniqueness seems to us to be:

American Friends Service Committee -- two AFSC programs are presented here. The Pasadena, CA program is a good example of what can be done by a single person with limited funds, trying to work with a variety of schools and school systems. The AFSC program in Upper New York State offers a good model or what can be done with pre-schools and the primary grades, in the area of nonviolent conflict resolution.

Chicago (Catholic School Office) -- an emphasis on consciousness-raising and conscience formation as the primary goal of EPJ and a systematic and extensive program for Central Office staff development. To an extent probably unmatched in the country, this development is being realized.

Diablo Valley Education Project -- developed by the Center for Global Perspectives with the Diable Valley Public School System in California, this program focuses on the introduction of EPJ throughout an entire public school system by means of the process of curriculum evaluation, and is one of the most successful models of EPJ in the country.

Dubuque (Catholic Office of Education) -- the most comprehensive Catholic diocesan EPJ program in the country, attempting to involve schools, parishes, adult education, the community, and the home, and building upward from a carefully worked out statement of vision that is being implemented over a 4-year period.

Global Education Associates -- a topical emphasis on EPJ in the context of "world order" and a methodological emphasis on organizing a network of mutual support and sharing and a valuable source because of its extensive work with both public and Catholic school systems.

NCEA Peace Studies Program -- a carefully worked out set of guidelines for evaluating one's school or school system on EPJ, with some good directives for implementing an EPJ program that is based on Catholic teaching. Godd for its emphasis on the peace component of EPJ and for its systematic approach to working with a total school community.

St. Louis (Catholic School Office) -- developed with the Institute for Education in Peace and Justice, this model is good for its detail on the process of working with whole faculties and for an outline of a longer-term strategy, based on several years of experimentation.

Sisters of Notre Dame, California -- well thought out and partially executed 3-year plan for working with a system of five Catholic high schools. Its emphasis is on the development of a common vision throughout a faculty, as a basis for implementing specific pieces of what they call "Education for Justice."

American Friends Service Committee
980 North Fair Oaks Avenue

Pacific Southwest Regional Office
Pasadena, California 91103

Peace Studies Program

The problem. Our age bears the seeds of great hope and great danger. Limitations of space and natural resources, pressed on by an exploding population and its consumption rate, make conflict unavoidable. Vastly advanced technology provides the weapons which bolster each side in international conflicts. We will either come to international cooperation, based on recognition of our shared problems and needs and our common humanity, or we will destroy ourselves fighting for power and goods for our own nation, class or race at the expense of all others.

Within the American education system, there is among teachers and administrators a growing awareness of a need to teach young people how to live peacefully with others. In California, the state education department has included global education and conflict resolution skills in its current Social Studies Framework. Yet throughout the curriculum schools still largely emphasize competition over cooperation. High schools have ROTC chapters, but few train students in negotiation and communication skills. Most classes are still compartmentalized—yet our needs depend more than ever on the interaction of disciplines; for example, values taught in the humanities must be applied to the direction of science. Students take US government classes to prepare them for their roles as US citizens, when our survival depends on events world wide. Social and technological realities challenge the pre-atomic standards of war and peace which are traditionally taught in history classes: for instance, national defense, balance of power, and even the implication that war is inevitable, limitable, natural and heroic. The world's future depends on young people's learning skills for dealing with global interdependence, such as communicating clearly and making workable compromises with others, which they can apply in their adult lives.

The will to change has begun to take shape among educational leaders. Teachers are just beginning to learn how to incorporate global issues into their government and history classes. The education system still lacks knowledgeable people who can implement clear, practical ideas of how to teach peace making skills in the classrooms. Curriculum materials, new teaching methods, an overall curriculum framework and supportive groups are very much needed and sought after.

Objectives. AFSC's Peace Studies Program promotes the development of conflict resolution courses in high schools and provides teaching resources, working closely with people in the education system to revise and augment the program. The purpose of these courses is to teach students to respond creatively to conflict situations, finding their own alternatives to resigned defeat or violent aggression. Teaching methods which emphasize cooperation and group processes are used, since learning new ways of thinking and acting depends both on what is taught and how it is taught. Peace studies courses include both facts left out of standard texts, such as effective nonviolent resistances to armed powers, and classroom experiences which explore and affirm self-knowledge, mutual support, and the possibility of reconciliation and peace.

Related work. AFSC's early war relief work during World War I led to a search for ways of alleviating the conditions that occasion war. A series of travelling Institutes of International Relations during the 30's and 40's carried throughout the US discussion of sources of international conflict and alternatives to violence, and launched peace education programs in ten areas across the country.

During the "Cold War," AFSC's peace education programs responded to the advent of nuclear weaponry and the race for superior arms strength with a call for international disarmament and diplomatic steps to ease tension between the US and the USSR. Later it was among the first organizations to oppose publicly US military involvement in Indochina. As a draft counseling and nonviolent action training resource, it was prominent in the US peace movement throughout the Indochina conflict. Current nationwide peace education programs seek to depolarize US public opinion about the Middle East; to stimulate change in national priorities so that less funding will go to military preparations and more to human needs; and to raise awareness of the effects that affluent US lifestyles have on third world people.

Peace education calls on AFSC's international experience. Since 1947, it has held about 350 conferences and seminars for youth, scholars, professionals, government officials and diplomats from around the world. Quaker International Affairs Representatives have been stationed in the Middle East, Africa and Southeast Asia since the mid-60's, observing political, social and economic trends and keeping alert to possibilities for furthering peace.

Seeing within poverty and oppression many of the roots of conflict led AFSC to begin long term projects of social and technical assistance in 1951. Since that time community development programs have been carried out both in the US and abroad. Alongside this work, AFSC has sought to alleviate racial prejudice and its results of unequal opportunities in housing, jobs and education which perpetuate poverty.

By late 1972, AFSC's visibility as an advocate of nonviolent change inspired some Los Angeles area high school teachers to contact its Pacific Southwest Region for help in developing courses, locating texts and speakers in the fields of conflict resolution, local and global community and the history of nonviolent change. Staff found that "peace studies" had existed as lecture and research courses in universities since the 1940's, and that organizations such as the Institute for World Order and the Center for Global Perspectives were beginning to design presentation of the same material in high schools, but that very little work of this kind was being done in the Pacific Southwest. In April 1973 AFSC held a conference to pull together resources and assess needs in this field for the Los Angeles area. Evaluations and suggestions from 100 of the 125 teachers and students who attended became the basis of the Peace Studies Program's beginning in the Pacific Southwest Region. Other AFSC regional offices have developed peace studies programs in the Midwest, New England and the South.

The program.

The Peace Studies Program began in October 1973 with one full time staff person, Betty Cole, and a committee of nine advisors.

The first two years were spent building contacts, teacher training skills, and a resource center of literature and audiovisual aids for teachers. About 20 two-to-four hour workshops were held involving ten to 30 teachers in each. About 150 teachers, peace and human relations group representatives participated in a "Building Peace: School and Community" conference in October 1974. A mailing list of 600 people was developed and received regular reports and announcements. Betty Cole and committee members spoke about peace studies to roughly 25 audiences, including schools, teachers and community groups. In this way, the program became known to the major vehicles of curriculum change—state, county and municipal education departments, teachers' professional associations, and community organizations. Gradually working relationships between the program and these groups developed.

Ideas and materials for a teachers' resource center were gathered from other organizations developing peace studies curriculum—among them, Women's International League for Peace and Freedom (WILPF), the Center for War/Peace Studies, the Foreign Policy Association, the Institute for World Order, UNESCO, the Quaker Project in Community Conflict, the Consortium on Peace, Research, Education and Development, and other regional offices of AFSC. A Peace Studies Packet was developed, including curriculum ideas and a bibliography of teaching tools and literature about the rationale, history and techniques of nonviolent practice.

Teachers' evaluations of the workshops and materials were used as data to improve the program. A need for longer, more in-depth training workshops became apparent by mid-1975. Betty Cole and three of the committee members by this time formed a team of experienced teacher trainers. In winter and spring 1976, the program offered six 15-hour training sessions through which teachers earned graduate credit from LaVerne College.

By October 1976, 15 high schools in the greater Los Angeles area offered peace studies courses. Many teachers were using peace studies methods and materials to revise their traditional social studies classes. The program had received requests for workshops from the Redlands YWCA, WILPF in San Diego, Pacific Oaks Teachers College, the Los Angeles County Education Center, the Southern California Social Studies Association, the Global Education Task Force of the California State Department of Education, the Los Angeles Association of Alternative Public Schools, and the California Council for the Social Studies. Fourteen three-to-fifteen hour workshops were scheduled between October 1976 and March 1977. The AFSC team members developed curriculum materials in an area not dealt with by other organizations working on peace studies, writing short classroom units on nonviolent social change: the black civil rights movement of the 60's, the United Farm Workers, and neighborhood organization for street safety.

Through the shared experience of teachers and other organizations, AFSC's Peace Studies team over these three years has developed a framework for teaching peacemaking skills. Using a variety of games and exercises, the process begins on the personal level dealing with self awareness and self affirmation; it moves next to mutual awareness and affirmation through games that require cooperation; then exercises designed to help students clarify their own values and become aware of those of others. Conflict resolution skills such as negotiation and mediation are learned next. The final stage involves learning to conceive of alternatives to what may appear to be predetermined outcomes of conflict and to devise strategies for change toward a better future. In peace studies curriculum, this framework is applied to particular areas of study, such as national defense, world hunger, criminal justice or race relations.

Because of budget difficulties, the staff has been working only 3/5 time since October 1976. AFSC hopes to locate new funding sources in order to return to full-time staffing and continue the program through 1979. At this point educational associations and colleges should be prepared to carry on the training of teachers and the promotion of peace studies curriculum in schools.

Some ideas for new directions in the program's future include involving youth in community action projects where they can apply skills learned in peace studies courses, and bringing youth from developing countries into peace studies classes to share their experiences.

The most immediate challenge to the program comes from the Los Angeles School System's attempts to develop and implement a school integration plan. The integration issue has drawn the involvement of people who would not otherwise be involved in schools. Change is necessary, and the community is both hopeful and fearful. People are recognizing a need for applying communication and group process skills to integration in the schools. Betty Cole and committee members are looking for ways that the Peace Studies Program can assist in providing these skills.

In three years, the Peace Studies Program has gained credibility with major vehicles of curriculum change, a mature concept of what peace studies is and how it should be taught, and skill in training teachers. As a result several thousand students in the Los Angeles area have either taken one or two semester peace studies courses or have been exposed to peace studies in other courses. The expectation is that as these students become adults and enter into their own families, communities and professions, they will continue to apply the conflict resolution skills they have learned.

REFLECTIONS AND ALTERNATIVES

It is important to note that our strategy has had to include a lot of "credibility building" because 1) there was no consensus for EPJ in the Southern California area to build on, and 2) there was no institutional support from the educational hierarchy to "legitimize" our efforts. So, we have had to just show people that we had something to offer, and depend upon word of mouth to gain acceptance from the hierarchy. We are really just at that point now.

Also, because we are charged with the responsibility to serve the AFSC region, we really could not just put our efforts into a pilot project, but had to use more of a "scatter-gun" approach. For these reasons, plus the fact that we have never had more than one staff person or assurance of continuation past the annual review period, I would not recommend our strategy as a model, except as people are, for similar reasons, forced to work within a similar set of constraints. If they are, however, our experience might be valuable.

I think that another, more useful approach for explaining strategy might be to describe the basic principles --

1. Identify what you would like to see happen, what immediate changes, secondary changes, and long-range changes are conceived of as positive and possible.

2. Identify (through open dialogue, observation, etc) what the school or part of the school perceives of as its real, felt, and immediate needs.

3. Identify what resources you have that both help move the school toward meeting what it perceives as its needs and toward the EPJ changes you envision (resources include teaching materials, training abilities and/or contacts with trainers, group process and negotiation skills, time, etc).

4. Identify who has the power to implement the first changes, and make contact with them directly. If you have colleagues in common, relevant memberships in common, and specific public experiences that you can share with the person you are contacting, do so. Most people appreciate having some way of checking out your credibility.

5. Most importantly, begin with things that you can do! And do them well. Keep in mind that you are asking for trust, and work to deserve it. Remember also that you are trying to make it easier for other people to implement changes that are meaningful to them as well as to you.

Foundations Of Peace

CREATIVE
CONFLICT
RESOLUTION

A PROJECT OF

THE AMERICAN FRIENDS SERVICE COMMITTEE'S
UPPER NEW YORK STATE AREA OFFIC

Picture yourself entering a classroom. Gathered in a circle -- intently watching two screaming puppets -- are twenty eager first graders.

"Give me that pencil. It's mine. Mine. Mine. Mine," shouts a funny red-faced puppet with a long yellow beak.

"No, it's not. It's not. It's not. It's not," yells a blue-eared scarecrow. "It's mine. I brought it to school this morning."

"You didn't. You didn't. It's mine," rejoins the first puppet.

Suddenly a purple and yellow puppy runs on stage, and pleadingly asks the children, "What can I do? hat can I do? How can I get them o stop shouting and to work things out?"

Responding to the yelping dog's pleas, the children go to their cubbies, take out their own puppets, hen break into group of threes to see if they can work the situation ut.

What you have just seen is a **OUNDATIONS OF PEACE** session. **OUNDATIONS OF PEACE** is a program of he American Friends Service Committee's Upper New York State Area off ffice. It helps teachers learn how o use their classrooms to aid their hildren to learn to resolve onflicts creatively. Among the echniques **FOP** uses are:

--*roleplaying to view conflict situations and allow possible solutions to be tried,*

--*theatre games -- mirrors, rebounds, and motion-passings -- to develop confidence and spontaneity.*

--*puppetry -- sock, paper bag, and hand puppets -- to discover options of response in conflict situations.*

--*listening excecises -- telephones and paraphrasing -- to learn how to listen.*

--*communication games -- whips and story telling -- to increase one's ability to articulate.*

--*co-operation exercises -- scavenger hunts, machines, and tinker toys -- to learn to work with others.*

There are three major thrusts of **FOUNDATIONS OF PEACE**. The first thrust is...

1

...**MODEL CLASSROOMS**. Since it is vital to maintain constant interchange with children if one is to work with teachers, we are currently working in the Marcellus Central School -- a kindergarten, a first grade, a third grade, and a fourth grade.

In these classrooms, new methods are tested, adapted, and refined. Persons interested in **FOP** can come and watch the program in action. Parents are especially encouraged to attend the sessions as parent involvement is a major **FOP** emphasis.

Also, to increase **FOP**'s validity in less-innovative school districts, pre-test/post-test series developed and are administered in these classes to document the involved children's increased ability to handle conflict situations creatively.

The second thrust of **FOUNDATIONS OF PEACE** is...

2

...**TEACHER TRAINING WORKSHOPS AND COURSES**. At these sessions, teachers are trained to use roleplaying, puppetry, listening and communication games and cooperation exercises in addition to ways of getting parents involved in the **FOP** process.

The training approach is two-folded. First, the participating teachers experience the techniques themselves. From this they begin to develop a greater sense of the dynamic of interaction. Then they learn to use the methods in their classrooms. As part of this second step, classroom problems are dealt with during the sessions, and each participant develops a plan for implementing the **FOP** approach in his or her classroom, which they have the opportunity to try out in the safety of the group. After completion of the training, we maintain an on-going relationship with the trained teachers -- consulting with them periodically on their use of the approach, providing them with new methods and techniques, and observing the work in their class-rooms, if requested.

Models for training teachers are flexible -- adapting to the needs of the involved teachers. When possible, we attempt to get the local school district or a nearby college or university to accredit the training for inservice or graduate education credit. (Such accredited courses are already planned for the Pittsford School District, the Syracuse Teachers Corps, and Syracuse University for the coming year. Similar courses for other school districts and universities are now in the planning stage.) Possible training sessions can range from meeting once for five hours to meeting seven times for two hours a session. Thirty to sixty minute demonstrations of **FOP**'s approach and methods can be arranged for interested groups.

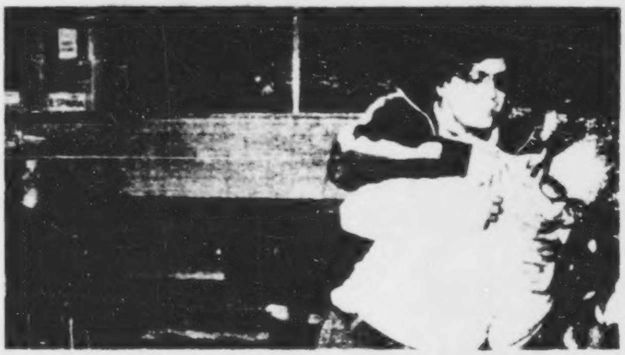
Workshops are provided free of charge. However, since AFSC is funded by private contributions, we welcome reimbursement for travel expenses, and, if possible, any further contribution.

The third thrust of **FOUNDATIONS OF PEACE** is...

3

...**THE RESOURCE CENTER.** We are in the process of completing development of a resource center located in our office. A major part of this center will be a curriculum library for teachers of all age groups -- containing a spectrum of books on educational theory and method, especially as it pertains to the affective domain. Included in this collection are Edward Myers Hayes' three manuals for teachers: Roleplaying in the Classroom, Puppetry As a Teaching Tool, and An Approach to Improving Classroom Communication. Deborah Block and Ed are currently completing a fourth manual -- Classroom Activities for Building Cooperation. (Copies of any or all of these manuals are available at 10¢ each from AFSC.)

The resource center also includes a collection of simulation games and structured experiences pertinent to a variety of age groups, as well as an activity bank containing a myriad of classroom exercises and games which we have used. A family of puppets are also available for short loans. In addition, the center will have videotapes of sessions held in the model classrooms. If you wish to view these tapes, please call in advance to arrange a suitable time.



A project we hope to embark on in the coming year is the production of self-training video-tapes for teachers. These tapes would enable groups of teachers to teach themselves how to use the **FOP** approach. Stay in touch with us to find out what happens with this project.

For more information, for copies of the teachers' manuals, and/or to schedule a demonstration or a workshop in your community, call or write: **FOUNDATIONS OF PEACE**, the American Friends Service Committee, Upper New York State Area, 821 Euclid Avenue, Syracuse, New York 13210 (315) 475-4822/475-9469.

STAFF...

Edward Myers Hayes, **FOUNDATIONS OF PEACE** program director, is an educational consultant who has for several years conducted workshops on conflict resolution, group dynamics, theatre, and puppetry. He is author of several manuals for teachers on conflict resolution in the classroom, and numerous articles on theatre.

Deborah Block, a junior at Kirkland College, has been a coordinator of the Free School of Clinton and has done group dynamics training in the Clinton area. She is currently the **FOUNDATIONS OF PEACE** intern.

Founded in 1917, the American Friends Service Committee is a non-sectarian, non-profit corporation, emerging from the beliefs of Quakers, that seeks to reduce the causes and effects of violence and to create a wider and deeper community among all people. It administers projects of social and technical assistance throughout the world, operates community relations programs in the United States, conducts seminars, and institutes on peace and international affairs, and sponsors work and study projects for young people.

Interpreting violence as any act or process that deprives, debases, or exploits human beings, the American Friends Service Committee is dedicated to the peaceful establishment of a nonviolent social order, one that cherishes the dignity while it liberates the powers of individual men and women in a community of law and love. In the light of this purpose, it works to relieve suffering, to eliminate war, poverty, injustice, and exclusion, to encourage the peaceful solution of social problems, to promote mutual understanding, to reconcile the estranged, and to serve the victims of violence and oppression.

RECENT DEVELOPMENTS

Since this piece was printed, the program has been entitled

"ACR: Program in Assertive Conflict Resolution"

and a number of resources have been produced. First, there is a series of three self-training video tape manuals for teachers who want to learn the techniques of the program. With these tape manuals is a training Workbook that was finished in October 1977 entitled A Teachers' Workbook: Assertive Conflict Resolution through the Classroom.

EDUCATING TO JUSTICE IN THE ARCHDIOCESE OF CHICAGO

The 1971 Synod of Bishops declared that action on behalf of justice and participation in the transformation of the world is a constitutive dimension of the preaching of the Gospel. The Church's mission for the redemption of the human race includes liberating it from every oppressive situation.

The bishops of the United States have stated that Catholic schools are the unique setting within which people's faith can become living, conscious and active. Because of this conviction, the American Church has committeed a large share of its resources to the elementary and secondary schools. In response to this trust Catholic educators must direct their energy and talent towards an efficacious program of justice education.

The experience of Vietnam and Watergate highlight the division which exists within the Catholic community on some social issues. New problems which intimately touch the lives of millions of people now confront us; amnesty and world hunger. The Church's teaching and tradition are rich with principles from which to make sound judgments on these and other issues which will arise. But they must be taught and they must be learned. Just as we have devoted a considerable amount of energy to teaching the ten commandments, now we must make a similar commitment to the commandments of social justice.

Teachers will begin with their own learning. Schools will examine their own structures. We shall move together into the last quarter of this 20th century ready to live as the Gospel demands and eager to facilitate the development of students who as adults will have acquired a life style based on concern for the neediest of their brothers and sisters.

The above is a statement made by the Superintendent, Rev. H. Robert Clark when he initiated the Archdiocesan schools' thrust in Educating to Justice. The term as it is used in the 1971 synod document Justice in the World, has a threefold meaning:

1) Developing a Catholic social conscience based on the social realities of our times, the Gospel imperatives, and the social doctrine of the Bishops and Popes John XXIII and Paul VI.
2) Taking part in action and service based on a Catholic social conscience.
3) Constant clarification of motives by means of reflection and examination of conscience regarding action/service.

The Archdiocesan Superintendent's office adopted Educating to Justice in 1973 as both a theme and a goal. It is consonant with the service dimensions as urged by the Bishops' Pastoral, To Teach As Jesus Did. It grew out of and builds on the themes of Christian Educational Community and People First. Any programming for our schools then, derives from the threefold meaning of "Educating to Justice" and has its origin in at least one of the components of each part of that meaning.

Since 1974-75, our system has concentrated on two basic aims:

1) to alert the hearts and minds of central office staff personnel, as well as school personnel, to the complexity of justice education.
2) to set the context for the above in the social doctrine of the Church as it appears in the New Testament and the social documents written during and after Vatican II.

Central office staff, principals, and teachers have differing needs and, therefore, there have to be programs for each as well as common programs.

A. Central Office Staff -
   1) Each person has made a commitment to self-development in the area of justice education.
   2) Half of the annual staff development days were devoted to Educating to Justice in 1974 and 1975.
   3) Periodically, speakers are invited to talk on justice issues.
   4) A task force on Spiritual Life invites the rest of the staff to develop and participate in liturgies and prayer services based on justice themes.

In the years 1974 and 1975 there was an office task force which promoted Educating to Justice in the Archdiocese. Reading, study, prayer and reflection on Christian justice was an important dimension in every meeting of this group. From 1975 on one person was freed up for half-time to facilitate this Archdiocesan thrust.

B. Principals and Teachers - the following events form an annual basis for a thematic approach to in-service in Educating to Justice -
   1) The Principals' one-day Leadership Conference
   2) A lecture series featuring nationally or locally known speakers. Over the seven years since this lecture series has been inaugurated, the roster included such people as Buckminster Fuller, Msgr. Robert Fox, Fr. Tad Guzie, Julian Bond, Shirley Chisholm, Lerone Bennett, Uvaldo Palomares and many others.

In addition to the above in-service opportunities, the school office has helped to design and implement courses in Educating to Justice as well as to promote some specific courses in Chicago area colleges and universities. Weekend retreat opportunities are made available for teachers and principals of the Archdiocese. The school office also serves faculties by cooperating with and working in conjunction with many agencies in the metropolitan area which have peace and justice education as a high priority in their goals. Some of these are the C.C.D. office, The World Without War Council, the AFSC, the U.F.W., the Illinois Labor History Society, the Eighth Day Center for Justice, the Global Studies section of the Illinois Council of Social Studies, various Sisters' groups, the Jesuit Project for Third

World Awareness, and others. A series of televised programs, 15 minutes in length, designed to be incorporated into faculty meetings was another in-service method used over a period of two years.

All of the above programs are directed to principals and teachers as adult persons, and are built on a conviction that conscience-formation is the primary goal of justice education. If the responsible adults are convinced of the nature, necessity, importance, urgency, and scope of justice/injustice as they affect all people, then it is a goal that in their role as educators, they will more adequately help in the conscience-formation of their students regarding justice/injustice. It is also an objective that an increasing number of individuals and schools will set up action-programs for social involvement for themselves in the following three categories: personal renewal, just education, justice outside of the school.

All of the School Board programs are directed to the education and motivation of professionals in the schools, but none of these would be effective if we did not provide support services at the same time. Teachers and principals have a great need for prepared materials in which they can have confidence and which they can use for faculty meetings or class work. For this reason, the Education to Justice Lending Library was instituted (a description of this is contained at the end of this section). It is for this reason also that a resource book: Educating to Justice, was developed, and such things as the St. Louis Manual, the Overseas Development Council's Book, and the Orbis Books Resource Manual are made available.

In the three years since the Justice Lending Library has been in existence it has grown threefold in number of users and fourfold in resources. One film which we own jointly with the Eighth Day Center for Justice (Bottle Babies) is out more often than it is in. People apply for a one-time loan from all over the country. The same thing is beginning to happen with the film Where All Things Belong. Library use has proven the need for this kind of service both in our schools, our parishes, and even for campus ministry in the Archdiocese. Religious communities also make extensive use of the library's resources during the summer months.

It has been the intent of the Chicago Archdiocesan School Office to continue to develop Educating to Justice as an identifying characteristic of our schools, and the staff is committed to shared decision-making as an integral part of this program planning. For these reasons, the principals and one-tenth of the teachers were requested to complete a survey which gave content and direction for Archdiocesan program planning for 1974-75 and '75-'76 school years. We want educators to have an active voice in the development of their own in-service.

One of the criteria by which we judge whether or not the thrust toward Educating to Justice is "taking hold" is the degree to which active leadership and responsibility for its promotion consciously passes from a person such as the facilitator in the School Office to the rest of the staff and to the principals as the educational leaders of the local schools. This has begun to happen:

A. Central Office Staff -

   1) The Religion department has always taken the initiative to accept courses in Christian social justice as part of their religious education requirements for teachers in the Archdiocese.

2.) The Administrative Services Department incorporates social justice in their interview program for new principals and new teachers in the Archdiocese. In addition, the vehicles they have developed for school evaluation, personnel evaluation are all built on solid principles of Christian social justice.

3.) The curriculum department has recently organized itself for better service to the schools. There are now coordinators for the four major categories of curriculum responsibility: Curriculum Development, Field Services, Evaluation/Assessment, and Alternative Models. They have spent time alone and with the facilitator for Educating to Justice for the purpose of developing ways to integrate social justice more completely into the future work of every member of the curriculum department.

4.) Christian social justice has been part and parcel of the goals and work of each member of the Planning Department since it began in 1975-76.

B. Principals and Teachers -

1.) The elementary schools Archdiocesan Principals Association has moved in the area of social justice in several ways. They have spent the year of 1976-77 developing and implementating action plans for responding to resolutions passed by them at their leadership conference in September, 1976. These resolutions had to do with teacher rights, student rights, and futures curriculum. On the initiative of one of their members they developed a method for taking a poll of the membership on priorities they have regarding justice education issues raised at the Bishops Bicentennial Conference. The results of this poll will be used by the Association during the school year of 1977-78 at least.

2.) Individual principals and small groups of them whose schools are situated near to each other have done much to see to their own development and that of their school communities in the area of social justice. Things they have sponsored, encouraged, or coordinated are local school or regional in-service sessions, all-school special events, retreat days, local and national service activities or social change cooperation, program planning and implementation based on principles of social justice.

3.) Many principals effectively communicate to their school communities the opportunities that exist for personal and group development in social justice both in the Archdiocese and outside it.

4.) The Church's social doctrine together with the scriptures are conscious and integral components in the research, deliberations, and prayers of the Chicago Archdiocesan Teachers Association (CATA) as it works on the issues surrounding collective bargaining in Catholic schools.

By far the most important element in our thrust toward Educating to Justice is the leadership of the Superintendent who not only encourages and supports the efforts of others in this regard; he also lives by principles of social justice so he models the behavior to which he committed the schools in 1973.

Evaluation: Educating to Justice in the Chicago Archdiocese is broadly-based and has the strengths and weaknesses of that type of approach. The programs have touched a great number of people repeatedly and in many forms. However, in-depth experiences have been provided only to a small percentage of educators.

Adult educators have been challenged to engage in personal and group programs of learning, action, and reflection in many areas of justice. We cannot measure the success or effectiveness of this challenge except through periodic surveys, constant dialogue, and observation of events as they occur within various schools in the Archdiocese. The latest survey we sent out is contained at the end of this section.

Very often we cannot directly affect what goes on in particular schools. We must appeal for help to the Education Directors of the Religious Communities who staff the schools. This is a strength however, because it opens a new avenue for dialogue and mutual education between the School Board staff and these Directors. This method also extends many-fold the staff's effectiveness in the schools, because the Education Directors are very cooperative, supportive, and communicative both with their schools and with the School Board Office.

Ms. Joan Krebs
Archdiocesan School Office
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Chicago, IL 60610

EDUCATING TO JUSTICE

LENDING LIBRARY
721 N. LA SALLE
CHICAGO, IL 60610
DIRECTOR: JOAN KREBS
527-3200

WHAT: The Catholic School Office has established an Educating to Justice Lending Library. Films, multi-media kits, filmstrips, curriculum materials, simulations, posters, and other resources are now available for your use in educational planning/programming for issues in justice education. Materials are available for all age levels. A catalogue lists items alphabetically with a brief description of each. The catalog has increased its size by 300% in only one year.

WHO: Membership for loaning of materials is open to Archdiocesan schools, CCD programs, parishes, other educational groups, and religious congregations.

HOW MUCH: The REGULAR MEMBERSHIP FEE: entitles members to borrow an unlimited amount of materials as often as desired during the membership year. It is:

- $20.00 per year for schools or organizations with a student enrollment, constituency, or membership of more than 400 persons;
- $15.00 per year for schools or organizations with a student enrollment, constituency, or membership of less than 400 persons;
- INDIVIDUAL MEMBERSHIP is also available at a special rate. Call Joan Krebs (527-3200).

The Educating to Justice Lending Library maintains a non-duplication policy regarding new purchases of materials that are known to be available for loan from other Chicago outlets; especially from Media Staff Resources, the Center for Urban Education; the Archdiocesan High School Film Co-Op at Visualcraft, Jesuit Project on Third World Awareness, and the Mundelein College Religious Education Resource Center. We urge you to make use of these sources and the many others which are contained in the Archdiocesan Educating to Justice Resource Book in Part 5 (pp. 1-E to 50-E).

- NON-MEMBER LOANS - MAY BE MADE AT THE RATE OF $5.00 PER LOAN OVER A TWO-WEEK PERIOD; $10.00 PER LOAN OF FILMS AND/OR MATERIALS INTENDED FOR USE OVER A PERIOD LONGER THAN TWO WEEKS. CALL SR. MARY ALICE (649-1692).

(OVER)

EDUCATING TO JUSTICE LENDING LIBRARY

APPLICATION FOR MEMBERSHIP

The latest catalogue will be sent along with your membership card upon receipt of this form. Also, new acquisitions will be published for members periodically.

Chicago Catholic School Office 721 North La Salle, Chicago

Please check if this is a _____ new membership _____ renewal

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_____ School ____ Parish ____ Organization ____ Religious Congregation ___ CCD ___ Other

NAME ____

ADDRESS ____

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FEES: REGULAR MEMBER (For a constituency, enrollment, or membership of more than 400 persons) $20.00

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Please make check payable to: Catholic School Office

Detach and mail along with check to: Joan Krebs, Director, 721 N. La Salle, Chicago, Illinois 60610

SPECIAL NOTE:

Present Members considering renewal:

Members renewing before July 1, 1976 are entitled to a discount:

Regular Member with 400 or more enrollment: $18.00

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(March, 1977)

SURVEY: EDUCATING TO JUSTICE

The survey that principals completed recently indicated that respondents want the continuation of an emphasis on Educating to Justice in this school system. This Justice survey will help us in the School Office get your ideas on how the emphasis could come about.

DIRECTIONS: Fill in one item or as many items in each category as are appropriate in your situation. Indicate the importance of each item you check by number: 1 being low and 5 being high.

Please duplicate this survey for your teachers if you wish. We'll be happy to use their input also.

PLEASE RETURN THE COMPLETED SURVEY TO JOAN KREBS NO LATER THAN APRIL 22.

I. STUDENTS LEARN CHRISTIAN SOCIAL JUSTICE BEST:

___ in religion classes
___ in religion and social studies only
___ in units/electives
___ in all classes/subjects
___ in multiracial/multicultural experiences
___ thru liturgies
___ by teacher supervised activities outside school environment
___ by service projects
___ by adult example
___ by experience in working for social change
___ by special assemblies, projects, and speakers
___ by experiencing conflict situations
___ by experience in gaming or simulation
___ in reflecting on current events/current TV programs

II. CHRISTIAN SOCIAL JUSTICE IS PRACTICED:

___ by atmosphere of Christian Education Community
___ by students sharing in school decisions that affect them
___ by faculty seeking student input for disciplinary and evaluation practices
___ by administrators sharing their decision-making role with teachers
___ by administrators communicating/receiving feedback from the whole school community
___ by faculty developing personnel practices, evaluation procedures, contract negotiations conducive to Christian Community
___ by religious and lay faculty having equal voice in school matters
___ by faculty consulting parents for school decisions
___ by school participation in programs for social change
___ by donation of faculty talents/facilities for local community projects
___ by faculty making use of local community resources/talents
___ by administrators seeking faculty input on budget and school revenue matters

III. IS THERE A SPECIFIC AND REGULAR PROGRAM FOR FACULTY IN-SERVICE AT YOUR SCHOOL? Yes___ No___

IV. IF YES, BEST METHODS USED:

___ faculty meetings
___ council conferences
___ CTN/C programs
___ courses, institutes, workshops within the past 3 years*
___ 8th Day Center, Network, Impact, or other groups (please specify): ______________________________
____
___ informal, unstructured events
___ personal reading
___ individual basis
___ programming by a school justice education coordinator

*On a separate sheet of paper or on the reverse of this one, please list number of faculty that attended and title of course/institute/workshop.

V. THE SCHOOL OFFICE HAS PROVIDED THE FOLLOWING SUPPORTS FOR YOUR EFFORTS IN SOCIAL JUSTICE.

___ courses
___ weekend retreats/workshops
___ communicating in-service opportunities offered by other agencies
___ communicating via Superintendent's Report (TV)
___ resource booklets like Right to Life/Right to Eat and Visible Image of An Invisible God
___ TV programs (faculty)
___ Justice lending library
___ communicating via regular monthly bulletin
___ consulting with justice coordinators, principals, teachers on request
___ co-sponsor projects/programs with other agencies/group
___ NCEA Justice Curriculum pilot

VI. SOME ADDITIONAL SERVICES - POSSIBLE FUTURE SUPPORTS:

___ school visitation
___ monthly newsletter
___ regular consultation with principals on a council basis
___ Archdiocesan policies on Christian social justice
___ regular consultation with education directors of religious communities
___ TV programs (students)
___ regular consultation with principals via APA Executive Committee
___ periodic "position papers" on justice issues

___ other (please specify): ______________________________

VII. ADDITIONAL ITEMS YOU WISH TO RECOMMEND OR OTHER COMMENTS:
(e.g. You may wish to list what you feel are the obstacles for educating to justice in your school. Or you may wish to list the kinds of things you have witnessed in your school that suggest to you that educating to justice is or is not taking hold in your school.)

NAME OF SCHOOL: ______________________________
(RETURN BY APRIL 22)

"STEAL THIS PROGRAM PLEASE"

MATERIALS EVALUATION PROGRAM OF THE DIABLO VALLEY EDUCATION PROJECT

A Program of Educational Change through Teacher Evaluation of Materials on Conflict, Change and Human Interdependence

A MATERIALS EVALUATION PROGRAM

. . . is one way to improve secondary social studies teaching about conflict (interpersonal to international), human interdependence, and related concepts such as social change, power, development, self-identity and values. The basic idea is simple: teachers working together on a relatively non-threatening project can effect changes in their teaching and school curriculum. The 'project' in this case is evaluation of commercially available materials. From this starting point, several different program choices are open, ranging from two teachers testing a couple materials in their own school, to several different school districts joining together in an effort coordinated by some agency outside the school system.

Does the program really change things in the schools? It can, in the following ways: teacher evaluations can result in departmental purchases of recommended materials; district-wide or school-wide cooperation and coordination regarding materials purchases can be significantly increased. But more importantly, the program can create a commitment to teaching about conflict and human interdependence and set up a structure for putting it into action, using teachers as change agents. In the process, teachers will get a new look at themselves as evaluators of materials, instead of merely users. And in sharing this awareness with their fellow teachers, they may enjoy their first experience in professional teamwork.

The Materials Evaluation Program of the Diablo Valley Education Project arose from a particular mix of needs and resources, and while

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The Diablo Valley Education Project is a cooperative effort of the Mt. Diablo Unified School District and the West Coast Office of the Center for War/Peace Studies (now called the Center for Global Perspectives) your own situation is no doubt quite different, you may be able to gain from its expereince. The DVEP program is a cooperative project of the Center for War/Peace Studies' West Coast Office and the Mt. Diablo Unified School District in Concord, California.

Your program strategy may be on a large or small scale. Some hypothetical models include:

--testing items already on hand in your department, working with other teachers during and/or outside school;

--testing fewer items, on only a couple of concepts, working at one or two schools intensively in after-school, week-end or vacation meetings;

--testing 75 items on a range of concepts, working in every secondary or elementary school in a school district, through a combination of inservice and voluntary workshops run at the district level;

--testing 100 items in various districts across the state or country, using workshops sponsored by local professional organizations such as Councils for Social Studies;

-- testing at least 100 curriculum items (units, games, and media) range of concepts, working in 50 different secondary or elementary schools in a county, through inservice workshops run in cooperation with county administrators.

WHAT DO YOU NEED TO GET STARTED?

* Inducements for teachers

Released time from classes, academic credit, donated or loaned class sets of materials, interesting workshops, increased professional and social communication with peers -- these are among the inducements that may help attract teachers to your program.

* Good relations with school administrators and some teachers

Any outside agency sponsoring a school program is going to be viewed with suspicion by the schools unless the groundwork is laid. Before advertising your program, find out who the key administrators and teachers are and acquaint them with your plan by means of meetings, correspondence and/or social get-togethers. Take these opportunities to listen carefully to their ideas and concerns. When possible, provide informal situations such as workshops for key administrators and teachers to talk face to face, so that all of you share the same understandings about where you are headed.

* A way of using the existing structure

By treating department chairpersons, principals, school board members, superintendents and consultants as positive forces for change, you may find them responding as such. Their regular meetings can provide good forums for you, and their leadership roles can be utilized. In particular, the department chairpersons and social studies consultant can act as essential links between teachers and project, holding their own meetings to move the program forward, organizing teaching teams, circulating materials and seeing that materials recommended by the teachers get purchased.

* A program involving the community

This is important because their support gives the administration evidence that the community approves of the program. You can mount a small effort -- for instance, recruitment of a community board whom you consult from time to time and keep informed of activities by mail -- or a large effort involving weekly or monthly committee meetings, or active participation in classroom testing or materials alongside teachers and attendance at inservice workshops. Entire responsibility for the program could even rest in a community group with established staff and financial resources.

* Project secretarial and administrative staff

Some help here is necessary to handle the flow of written and telephone communication, to process orders of materials and keep watch on their circulation, and to assist with workshops. Access to standard office equipment is essential.

* Preliminary work on materials

Project staff need to search out good materials, collect and store them, and make preliminary judgments about them based on the project criteria before presenting them to teachers for classroom testing. If your main criteria is that the materials present a 'global' outlook, for example, you must weed out a lot of materials that are excellent in other respects. Ideally, a novice should allow at least a year on this task, for it is a long process involving searching through catalogs and announcements of publishers and curriculum projects, and finding out what teachers are saying about materials in use. Items must be ordered for preview or purchase, bills paid, and a system devised for recording evaluations and cataloging materials in a library. Publishers' local representatives can be helpful in providing free samples, eaxamination copies for preview, and even free class sets of materials.

* Active leadership by program staff

The staff should include some 'link' between project and district (or school, county, etc.) such as a teacher associate on leave from school, working full or part time and paid either by the project or jointly by district and project. A district or county consultant, curriculum assistant, or special group of community volunteers could probably be used in the same fashion. Whoever it is, credibility in the eyes of teachers is essential.

* A self-evaluation program

A serious ongoing attempt should be made to assess whether or not your program is meeting the needs of those participating as well as those affected on the periphery. This can be handled by an outside agency, such as the Educational Testing Service or a university, by your own office, or a combination of the two, and should include responses by students, teachers, administrators and community members. Listen well and modify the program to meet changing needs.

TEN EASY (?) STEPS

Once you have considered how to meld those key program elements together, you are ready to act. Here is one way you might proceed, step by step:

1. Plan

Collect data on teacher needs and weigh them against your resources. Write a program proposal keeping in mind who the audience is, what they want to know and what you are asking them to do. Design the first workshops and/or meetings and draft suggested forms for teachers' use in evaluating materials. Plan for community involvement and project self-evaluation. Get initial plans critiqued by a few trusted administrators and teachers (include conservatives and liberals both).

2. Gather Materials

Collect and evaluate materials, making a selection of the ones you want classroom tested. Involve a few teachers in the preliminary screening process. Don't rely on one person's judgment.

3. Lay the Groundwork

Meet with administrators and key teachers to get the program proposal approved and evaluation form design completed by a group representing teachers, e.g., department chairpersons. (See Appendix for suggested Teacher Evaluation Form.)

4. Introduce the Materials

Provide a chance in workshops or visits to schools for teachers to look at samples of the materials and decide what they wish to test. As a stimulant to choosing materials, focus on the gap between what teachers would like to see happen in the classes three years hence and what is going on now. Try to get teams of at least two per school to test the same unit. This allows for better sharing among the teachers. Collect their sign-ups on some form of calendar for the year or semester so that you can see who will be teaching what and when, at a glance. Use this opportunity for group problem solving and discussion of how change can be brought about in the school (or district, county, etc.).

5. Follow Up

Confirm the sign-ups and your procedure for circulating materials from teacher to teacher (unless your budget for class sets is very large, such circulation will be necessary) through letters and/or visits to the individual departments. All teachers should know when they will receive and return materials, what thier evaluation responsibilites are, and what they can expect from the project in return. Order class sets of the materials to be tested trying to get free copies from publishers' representatives when possible.

6. Preparing to Test

Using released time for inservice meetings or some similar inducement, give the testing teachers some preparation for using the unit (or game, media kit, etc.), providing supplementary resources where possible. This can be very informal. Experience with the material on the part of the staff is not essential. Teachers will appreciate the interest and free time without getting expert instruction. It may even be an advantage to have an atmosphere of equality at such meetings.

7. Classroom Testing

Follow the progress of the testing and be on hand for classroom demonstrations. Using your master schedule or calendar, keep track of the flow of materials from teacher to teacher. You may drive them from school to school yourself, or enlist teachers to take on this responsibility. Make teachers and/or schools contract for materials so they will feel responsible for returning all copies loaned.

8. Gathering Evaluations

Collect written and/or oral evaluations from teachers as they finish a unit, game or filmstrip. It can be helpful to handle this 'debriefing' in a group meeting where ideas on how to use the materials can be exchanged. Released time can again be useful if available.

9. Sharing the Information

Pool the teacher evaluations so that succint statements can be made about the materials' placement at grade level and in the department curriculum, general interest level, conceptual organization, etc. Organize the information in a book, file, ongoing newsletter or other system for sharing what has been learned with other teachers. By showing the information to publishers, too, pressure can perhaps be brought for better new materials. By your design of this 'system', try to ensure that department chairpersons and others who purchase materials will be able to use the teachers' evaluations as a basis for decisions about purchases. Include names and schools of testing teachers, thus encouraging their use as resources to others.

10. Evaluating Your Overall Program

Summarize the information you have gathered from questionnaires, personal interviews and other methods so that it can be used in program improvement and in publicity.

THE PLUSES AND MINUSES OF IT

Just a few possible outcomes of your Materials Evaluation Program ...

On the positive side:

1. Groups of teachers who know and use materials meeting your original program objectives and who are potential change agents in their schools;

2. Increased departmental (or district, county, etc.) communication and cooperation;

3. More cooperation and mutual respect among teachers, administrators, students and community members;

4. The institutionalization of teacher evaluation of new materials as a basis for curriculum purchases;

5. A commitment to teaching about such concepts as conflict, social change and human interdependence;

6. Increased administrative readiness to support future curriculum change efforts;

7. A handbook of evaluated materials which can be made available to teachers throughout the school (district or county).

On the negative side:

1. Headaches resulting from mechanical problems such as failure to circulate books on time and lost materials;

2. Energy drain on staff, who are called upon to meet the varied personal, professional and mechanical needs of program participants using you as a resource;

3. A sense of frustration arising from the fact that the products of such a program are not readily apparent, and may never come to pass;

4. Disillusionment about the schools' ability to change so that they meet the needs of students, teachers and society;

5. The possibility that nothing will change beyond the life of the program or that you will create hard feelings on the staff and prevent other projects from succeeding in the future.

A WALK THROUGH THE DIABLO VALLEY PROGRAM

In 1972-73, over 70 teachers (40 intermediate and 31 high school), working in teams in all 16 secondary schools in the Mt. Diablo District, tested and evaluated some 50 curriculum units, simulation games and multimedia kits produced by commercial publishers and projects. For many, using the materials has made a big change in their teaching. "It is through materials provided by the Project that my classes have had any significance, meaning or motivation for my students," commented one teacher.

Preliminaries

Before undertaking the Materials Evaluation Program we had the following advantages:

1. An office, including 2½ administrative support staff, a teacher

on special assignment from the Mt. Diablo schools, a project director and a curriculum materials coordinator;

2. The confidence of District Administrators and the active involvement of the soical studies consultant;

3. A Community Advisory Board;

4. A core of teachers who had been involved in curriculum writing work with the Project;

5. A substantial program budget available for released time and materials.

We also had the problem of trying to shift the focus of the office from running a single local project to serving a wider audience -- something which took much of the director's time and part of the energy of the other staff.

1. Planning

On the basis of our previous work, we had an approximate idea of what the teachers' needs were. We wrote a program proposal to meet some of those needs: (1) for improved social studies materials; (2) for a more coordinated structure for evaluating materials; (3) for experience as evaluators; (4) for better departmental and district-wide cooperation and communication and (5) for a better feeling about themselves as teachers. The plan met our need for a tangible and vigorous program in which many teachers had to try something new in their classroom. It promised evaluation of materials we had recommended only hesitantly before, and it was manageable by our staff without additional training or consultation.

2. Choosing the Materials

We evaluated each item according to the following criteria:

-Does it develop one of the basic concepts of conflict, interdependence, self identity, change, power, authority, institutions and values and provide a global perspective?

-Is it organized so that the highlighted concept really comes across?

-Do a good teachers' guide and supplementary materials accompany it?

-Is it flexible enough to be plugged into a variety of social studies curricula?

-Does it have sound affective and cognitive objectives and varied teaching strategies?

-Does it have an appealing format and suitable reading level?

-Is its price right?

Few materials met all the criteria, but all of those accepted met at least some. Staff evaluations were recorded on annotation cards and filed in our library with sample copies of the materials.

3. Laying the Groundwork

We obtained District administration o.k. after meetings between our staff, the District social studies consultant (who played an important role as a link between District and Project), the assistant superintendent, selected principals, and department chairpersons. At a teacher 'retreat' meeting we heard teachers' reactions. In September, final approval was given by administration and department chairpersons. The latter acted as a conduit between teachers and our staff, and their design of the evaluation questionnnaire set the criteria for evaluation. (See sample Teacher Evaluation Form in the Appendix.)

4. Workshop 'Retreats'

We chose the format of day-and-a-half overnight inservice workshops in a retreat setting because of (1) the released time inducement, (2) the chance to relax and get to know each other and each others' teaching problems, and (3) the opportunity for a few social studies departments to become acquainted, as a first step in improving District-wide cooperation.

The schedule of each workshop included both work and play: the 25-30 participants played a simulation illustrating conflict (Starpower), saw a slideshow we developed about the global nature of society's problems, discussed school problems relating to 'conflict', pooled their problems as social studies teachers in a master list, reacted to the proposal for a Materials Evaluation Program, examined materials, and chose 'teams' to test and evaluate materials.

Since our limited funds made it impossible for us to donate class sets to all 16 secondary schools in the District, our plan called for two pairs of 'site concentration' schools which would be involved maximally and receive donated materials at the end of the year (one class set in return for each item evaluated), and the rest 'non-site' schools which would use loaned materials. Therefore, we held two retreats for the two site school pairs, and two separate one-day inservice workshops for the rest (one first semester and one second). Given different resources, this 'site school' arrangement would not have been necessary though it did provide a dramatic beginning to a complex program and had the effect of stimulating interest in the program on the part of some schools not involved in the retreats.

5. Following Up

We now had to provide enough class sets of whatever the teachers chose to evaluate from among our offerings, staying within our budget. We allowed about six weeks to procure materials, which proved barely adequate. Help was provided by publishers; by contacting local representatives and explaining our program, we were able to acquire $1,700 in free class sets. A frequent arrangement with publishers was, "We'll buy two if you'll provide one free." At our follow-up meetings, we pinned down who was teaching which materials at what time. Departmental cooperation set in motion at the initial workshops was deepened somewhat by such meetings, and they provided another chance to look at materials together. Moving materials from school to school proved difficult in spite of such meetings and required constant attention by the teacher associate and staff.

6. The Teacher Associate

The leadership role of the teacher associate, George Larson, was vital to the success of our program. On special assignment for one year and a half, he worked full time out of the project office. The first semester was paid for by the Project, the next entirely by the District. The teachers felt that he was "one of them" -- a person who could settle their fears that the project was made up of 'experts' or 'subversives'. His role in conducting workshops and inservice meetings and contributing to regular District department chairpersons meetings was helpful in maintaining a close relationship between Project and school.

7. What the Teachers Did

The teachers were responsible for testing materials in the classroom, filling out an informal lesson log sheet and evaluation questionnaire, and further giving us their reactions to materials orally. (See Appendix for sample Teacher Evaluation Form.) Many, but not all, chose to work in teams of two or more teachers, usually from their own school -- a principle we tried to encourage. Teachers attended 'preservice' days or half-days on a released time basis to prepare for testing the materials. Here the teacher associate and director briefed them and suggested supplementary materials which were available from our library or the District or County media centers. Teacher needs at these sessions varied from the desire to discuss semester-long sequencing of units to detailed training in the use of a simulation. During the testing, we made occasional visits to classrooms -- when invited. Once finished, the teachers either took another inservice day (paid by us) for 'debriefing' with us, or simply completed the evaluation on their own time. As their was no limit on the number of items a participant could test, we began to see some teachers quite often. Predictably, these teachers have become change agents in their own schools and even throughout the District.

8. The Handbook

Our staff pooled the teacher evaluations and staff summaries of teachers' comments into a Materials Evaluation Handbook indexed by concept, topic and course placement. It was distributed in the fall of 1973 to all secondary social studies departments in the District. The Handbook was also placed, along with samples of all materials tested, in the District professional library for the benefit of all District teachers. Evaluations from this year's program will be added to this Handbook. Eventually this file might be expanded to include lesson banks of innovative lessons from units. An edited version of the Handbook is available from Center for Global Perspectives, 218 East 18th Street, New York, New York 10003.

9. Taking Another Look

By second semester we had taken another look at our resources and decided to offer more materials for evaluation. This 'second round' was advertised to Mt. Diablo teachers in a workshop in February, and by mail to teachers outside the District. The latter method produced only two responses, but it had some public relations value. The workshop precipitated another round of some thirty sign-ups, materials orders, and more work for us.

10. Involving a Larger Community

We kept administrators informed of our activities through personal visits, phone calls, and a monthly Calendar of Activities which showed who was teaching what materials, so that they could observe in class if they wished. Community members and students served on a forty-member Community Advisory Board which met twice during the year, and its eleven-member Executive Committee, which met monthly. Our Board's role was advisory and consultative. A large group as active as ours was probably not necessary. Ours took considerable time and energy to recruit and keep going. The point was to have some community sanction for our program so we were not solely dependent on the administrative support. To keep our Advisory Board in touch with what we were doing, we sent them

them the Calendar of Activities regularly, invited them to visit classes, and held a conference (open to the whole community) to give a flavor of the program. At it, 150 participants played games, took part in lessons, examined student projects and viewed some of our media.

11. Evaluating

We asked three groups to formally evaluate our work: the Community Advisory Board, a student panel, and the Institute for Educational Development (a professional evaluation organization). We also kept our ears tuned to all participants both at formal meetings and 'over drinks.' Questionnaires, interviews and a few class visits were used. We found that the Project was the most frequently cited source of new curriculum material in the District, that the Handbook itself saw little use -- it was the process of evaluation that involved the teachers, that most of the teachers involved ordered one or more of the units for their school, and that teachers and administrators wanted to continue the program. However, with severe budget restrictions in the District, and the Center's decision to shift its energies away from this Project, it was discontinued by 1975. Since this project, the Center has successfully used 'evaluation' as a motivating device for engaging teachers in its curriculum development and teacher training programs.

FINAL REFLECTIONS

"Steal This Program Please" is a fairly comprehensive statement about how one can use the process of materials evaluation in a school system to begin to change curriculum. It's not easy and if its done in any depth, it's not cheap. But a voluntary organization can keep such a program going for probably $15,000 or $20,000 a year and even get some of those funds from local schools.

With this project, we moved away from work with specific school districts and are concentrating on curriculum development, as one of the things we learned in part from working with the Mt. Diablo Public School System (California), is that we do not have an adequate conceptualization of what needs to be taught. It was in part because we lacked the conceptualization that we hit on the materials evaluation approach and utilized existing resources. This is still not a bad idea, but we hope within the next year and a half to have a reasonably adequate conceptualization, including a lot of sample materials along the lines of Intercom 84/85 (see Part III, pp.) to give more specific emphasis to our concerns.

A footnote to the materials evaluation process is probably in order. That is, when we decided to either give the project to the Mt. Diablo schools or stop it, we ended up doing the latter because Mt. Diablo was caught in declining enrollments and short funds, along with every other school in California and simply couldn't manage even the secretarial support which the project demanded. Existing materials were distributed to the schools and the whole thing was brought to a close. As a project for an outside organization, however, I think it is still viable. The concept of involving teachers in evaluating what they are using and passing those ideas on to others seems to grab a lot of people, even if they are unwilling to put in the effort to maintain such a system.

TEACHER'S EVALUATION FORM

DIABLO VALLEY EDUCATION PROJECT

MATERIALS TESTING PROGRAM

EVALUATION QUESTIONS

I. Basic description and testing circumstances
  A. Title:
     Portion taught: All __________ Part __________ (list pages)
  B. Focusing concept:
     Subconcepts:
  C. Grade level:
  D. Teacher: School:
  E. Length of teaching time:
  F. Number of students:

II. Preparation
  A. Hours of preparation:
  B. Supplemental materials needed: Where were they available?
  C. Special do's and don't's for teachers new to the material:

(OVER)

III. Motivation
- A. What were the special "grabbers" or techniques?
- B. Was the material self motivating? Yes____ No____
- C. Did the material require continual motivating activities by the teacher? Yes____ No____
- D. Comments:

IV. Abilities required
- A. Reading level (vocabulary and comprehension): ________ (K - 12)
- B. Concept complexity (many interconnected ones or one or two isolated ones):
- C. Skills

		None	Moderate	Heavy
Use of:	Charts			
	Graphs			
	Tables			
	Maps			
	Inquiry (e.g., hypothesizing)			
	Others (list)			

V. Goals and objectives
- A. What were the stated (or implied) goals and objectives of the material?
- B. What were your goals and objectives?
- C. What were the main ideas?

VI. Strategies and evaluation
- A. What teaching strategies did the material suggest (e.g., discussion, role-playing, simulation, inductive processes, lecture)?
- B. What strategies did you use? Were there any you added? If so, what were they?
- C. What tools did you use to measure student achievement? (Please attach samples.)
- D. What attitude changes did the material attempt to make? (List.)
- E. Did the materials hold student interest? Yes____ No_____
  - provide adequate teacher guidance? Yes____ No_____
  - develop the concepts clearly? Yes____ No_____

Comments:

VII. Recommendations
- A. Would you teach the material again Yes____ All____ Parts____ No____
- B. If Yes, how would you modify or supplement the material, if at all?
- C. If No, why not?
- D. Where does it fit into the curriculum? State the preceding and subsequent content and concepts.

EDUCATION TO JUSTICE

ARCHDIOCESE OF DUBUQUE, IOWA

Office of Education
P.O. Box 1180
Dubuque, Iowa 52001

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I. CONTEXT FOR A FOCUS ON JUSTICE

A. Comprehensive Educational Mission

Baptism into the Christian community brings with it a life-long commitment to hear the word of the Lord and to proclaim it to one another and to all people. The educational system of the Archdiocese of Dubuque has been delegated broad educational responsibilities which encompass formal educational programs from pre-school through adult education, excepting only the educational ministry of Catholic colleges and universities.

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: message revealed by God which the Church proclaims; fellowship in the light of the Holy Spirit; service to the Christian community and the entire community.

B. Basic Educational Ministry

The focus on justice takes place within the more basic and fundamental educational ministry. This educational ministry is based on the solid ground of the Scriptures, the magisterium of the Church, and the current expressions of the Spirit. We find an articulation of this basic ministry in several contemporary sources: the Documents of Vatican II, particularly the Declaration of Christian education; the General Catechetical Directory from Rome; recent pastoral statements of the Bishops of the United States; the Basic Teachings from Catholic Religious Education, To Teach As Jesus Did; and Teach Them. Another source, The National Catechetical Directory, is in the process of formulation.

The quality of the academic program in the Catholic schools of the Archdiocese is recognized within the state and throughout the country. Education for justice, it is assumed, will take place both in the basic and the enriching dimensions of this program.

C. Community of Faith to Justice Emphasis

The three-year emphasis on community of faith development in our educational programs has been blessed by God in an amazing fashion. The communities of faith continue their growth now with a special focus on educating to justice.

The development of Christian community and educating to justice are so inter-related that one cannot fully take place without the other. It may be stated that there can be no authentic Christian education to justice outside the context of the active witnessing faith community; it can also be said that authentic action for justice is stimulated and sustained by programs of education to justice.

II. VISION AND DIRECTION

A. The Goal of the Educational Apostolate 1976-1979

THE EDUCATIONAL GOAL OF THE ARCHDIOCESE OF DUBUQUE
IS GUIDING INDIVIDUALS TO RESPOND TO GOD'S CALL

TO PERSONAL CONVERSION

TO CHRISTIAN COMMUNITY AND

TO THE TRANSFORMATION OF SOCIETY

THROUGH THE SHARING OF KNOWLEDGE AND CULTURE,
ENLIGHTENED AND ENLIVENED BY FAITH.

Educational efforts encompassing twin purposes:

- transformation of self and others
- social reform in light of Christian values [1] within the Church and in the human family [2]

Cultural and distinctive pursuits:

- human knowledge and culture enlightened and enlivened by faith
- the Christian message of the Gospel learned and lived in a faith-permeated community
- educational sharing in a spirit of Gospel freedom and love [3]

Recognition of justice as a constitutive dimension of the Gospel:

- action on behalf of service, justice, and peace
- participation in the transformation of the world[4]

---

[1] To Teach As Jesus Did #7

[2] Church in the Modern World #2

[3] Declaration on Christian Education #8

[4] Justice in the World (Introduction)

B. Objectives--the Call to Justice

Overall Objective

The Gospel and Social Teachings of the Church
call individuals, groups and the public forums of society
in a consistent and comprehensive manner

- to the transformation of self-DISCIPLESHIP
- to build CHRISTIAN COMMUNITY
- to social reform in light of Christian values - KINGDOM

Educational Objectives

To raise consciousness - AWARENESS
(teaching the vision - information, insights, and understandings)

To form consciences - CONVERSION
(invitation to publicly prize and value)

To establish all things in Christ - RENEWAL
(facilitating and enabling response in action, patterns of living and behavior)

C. Outcome Statement -- The Call to Justice

Individuals, groups, and the public forums of society
are called in a consistent and comprehensive manner
to discipleship, to Christian community, and to the kingdom.

To Discipleship - to be formed anew in Christ Jesus

A New Mind - to see Thee more clearly
A New Heart - to love Thee more dearly
A New Life - to follow Thee more nearly

To Christian Community - to be the leaven in society

Believers with a Common Vision
A Community with a Conscience
Servants, Signs, Witnesses, Prophets, Priests, Leaders

To the Kingdom of God - to become the new creation

The Good News of Salvation
A People that hunger and thirst for Justice
Establishment of all things in Christ - Peace on Earth

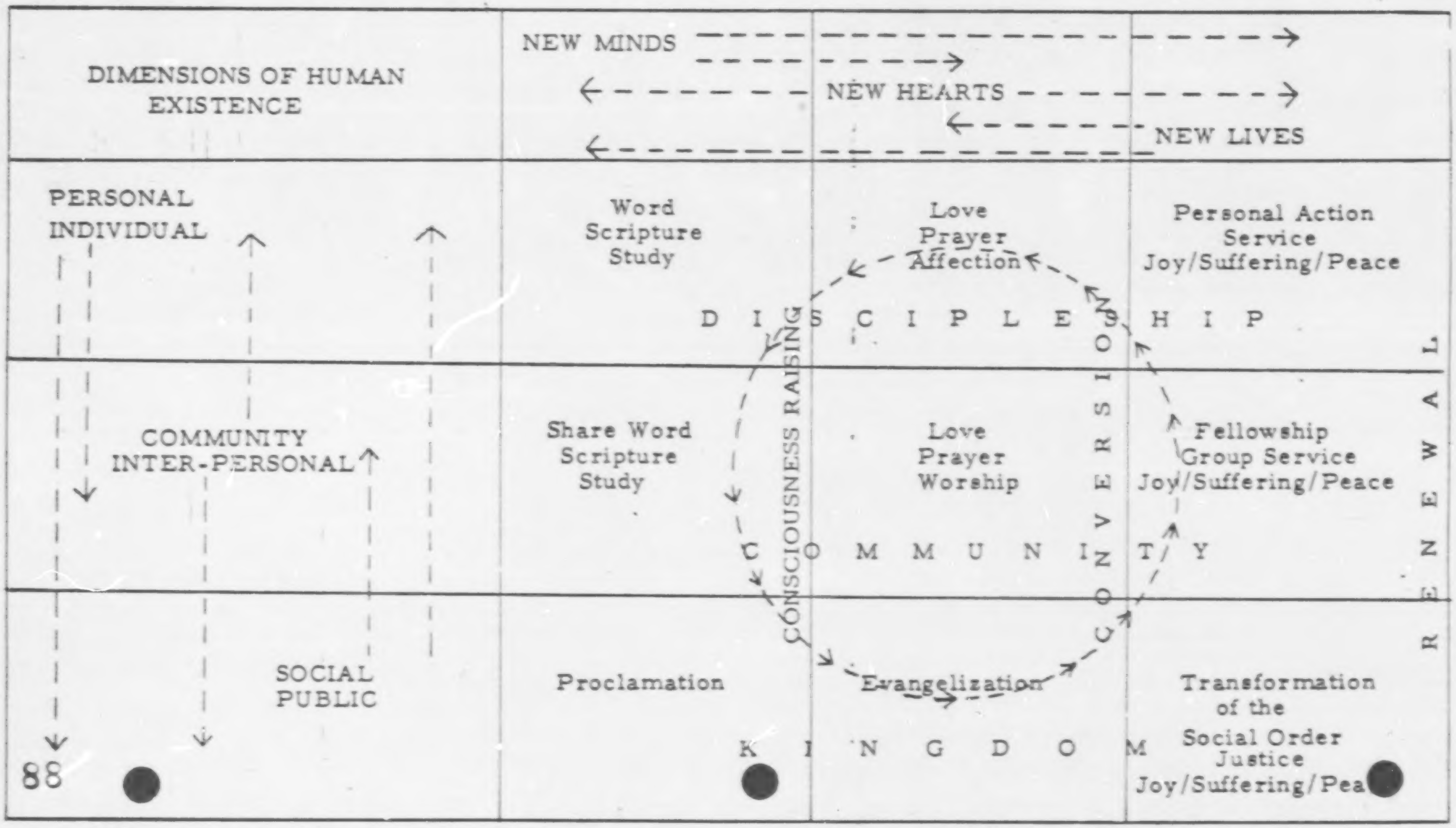
D. SCOPE OF EDUCATION TO JUSTICE

The diagram that follows illustrates the scope of education to justice

"You must put on that NEW MAN created in God's image whose justice and holiness are born of truth."

"Your HEARTS and MINDS must be made completely new
You must put on a new self which reveals itself in true LIFE (Eph. 22-24)"

THE NEW MAN IN/AND NEW COMMUNITIES IN/AND THE NEW GOSPEL SOCIETY



DIMENSIONS OF HUMAN EXISTENCE	NEW MINDS	NEW HEARTS	NEW LIVES
PERSONAL INDIVIDUAL	Word Scripture Study	Love Prayer Affection	Personal Action Service Joy/Suffering/Peace
COMMUNITY INTER-PERSONAL	Share Word Scripture Study	Love Prayer Worship	Fellowship Group Service Joy/Suffering/Peace
SOCIAL PUBLIC	Proclamation	Evangelization	Transformation of the Social Order Justice Joy/Suffering/Pea

III. MAJOR ELEMENTS OF BASIC DESIGN FOR EDUCATING TO JUSTICE

A. We Hold These Truths -- Thy Kingdom Come

Thy Kingdom Come is a guide to the social teachings of the Catholic Church. It consists of a single overview statement of the principle propositions arranged in systematic order with supporting documentation from Sacred Scripture and recent pronouncements of the Magisterium. This overview of the basic teachings of social justice is arranged in the perspective of the preaching of Jesus on the approaching kingdom of God.

B. Goals, Objectives, Outcomes, and Scope

Examples of these design elements are given above.

C. Advise and Consent

Education to justice takes place within the broader pastoral ministry of the Church. For success in this important aspect of education, the support and guidance of informed Church leadership is essential. Therefore, it is necessary that conscientious and serious efforts be made at the outset to secure this positive guidance, support and backing. An example of this is the consultation process used in the development of Thy Kingdom Come: an Overview of Catholic Social Doctrine referred to in III. A. above. The statement has been developed by a blue ribbon task force in a lengthy process of consultation involving knowledgeable resource persons at the Archdiocesen and national levels. i. e. Senate of Priests, Archdiocesan Pastoral Council, Archdiocesan Board of Education and Planning Commission, all priests of the Archdiocese, all heads of Archdiocesan agencies, Major Superiors and religious congregations, teachers and administrators from all education programs, local parish councils and boards of education.

D. Readiness/Climate

The readiness and climate within which a program is to be conducted must be considered for the success of any educational venture. Education to justice is no exception. Careful attention is due aspects such as pluralism in the Church, the process of moral development, and the relationship between catechesis and culture. (See Exhibit III)

E. Guidelines

For successful working together, agreement is needed not only on the vision and direction but also on the manner of working together. Mindfulness of certain professional and theological assumptions is helpful as education to justice proceeds. Some of these operating principles might be:

1. The more something becomes a value to an individual in a group, the more it is likely to become a value to the group and vice versa
2. Though the scope of concern extends to all in the Christian community, the focus and emphasis is on the adult members

3. Individuals approach education to justice with a "mind set" and "life-style" formed by temperment, environment, heredity and freedom. Each person is called to the fundamental transformation of this "mind set" and "life-style".

4. The structures and institutions of society are "value-laden" in their constitution and operation; they are not "value free".

5. Prayer is essential "In Him we can do all things -- without Him we can do nothing".

6. Each individual is called and uniquely gifted by God to become and live justly and peacefully. This diversity of call, life-style, and action is to be accepted and respected among the members of the Christian community.

7. Insofar as possible, each individual should week the opportunity and be encouraged to become acquainted with and involved in the struggle for justice of another or group of others on a person-to-person basis.

8. Action on behalf of justice and participation in the transformation of the world is a constitutive dimension of preaching the Gospel. Proclamation of the word without personal and communal action in the sphere of social justice is incomplete.

9. Injustice by omission and indifference can be as sinful as by positive action.

F. Archdiocesan Leadership

All of us are leaders in one way or another. Some persons in the Archdiocese exercise leadership which significantly influences others. Such leaders are instruments for education to justice. Some obvious examples are the Archbishop, educational leaders, and the directors of archdiocesan apostolates. There are, however, many other leaders who need to be identified and involved. Such leaders would have as typical responsibilities to provide vision and ideas, to organize, guide and direct activities, to unify people and efforts, to train local leadership, to provide in-service, to evaluate, etc.

G. Local Leadership

Local leadership might be described, in a general way, as that core of people who possess the ideas, interests, abilities, and influence to guide the life pattern of the local community. At times these leaders hold formal appointed or elected positions in established structures. At other times they, having no official position, function through informal channels. Persons in local leadership need the confidence and support of all segments of the community.

H. Relationships and Responsibilities

The responsibilities of educators in the area of justice seems to be indicated in the General Catechetical Directory which states that educators "have the duty to not only impart catechesis directly but also to offer their help in making the ecclesial community come alive, so that it will be able to give a witness that is authentically Christian. Catechetical action, therefore, fits into the general pastoral action in which all elements of the ecclesiastical life are ordered and bound together." (GCD 35) Certainly, imparting catechesis directly and clearly is the educators' responsibility. At the same time they are called to assist others in pastoral ministry who are more directly called to sponsor programs of action.

I. Issues and Concerns

Because of our basic vision of man and the world we are not disinterested in the course of human events. Rather because of our Christian convictions, certain developments and issues are of great concern to us. Consequently, identifying and becoming informed about issues of justice - local, national, and inter-national - is a part of the overall focus on education to justice. Participation in programs of action for justice should be seen as an integral part of a maturing adult Christian life.

The recommendations of the Bicentennial Call To Action Conference contained a representative list of issues for consideration.

An example of such a developmental activity is a process to integrating the social teachings of the Church, as reflected in Thy Kingdom Come, and the social issues of the Church, as reflected in the recommendations of the Call To Action Conference.

J. Events and Activities

Education to justice will call for programs of wide variety conducted throug proper events and activities. In accord with norms suggested in the Genera Catechetical Directory, some programs sponsored by education will invite the cooperation of others in the Church. Other programs sponsored by vari Church groups will be serviced in part by education. Yet, other programs with less direct involvement of educators, would be whole-heartedly endors and supported by them.

K. Ongoing Development

Our long-range commitment to emphasizing justice necessitates the continu designing of in-service opportunities according to need, with particular atte tion to target groups with similar needs. It is not enough to initiate an effo It must be sustained, serviced, and directed. Such a long-range effort will of necessity call for attention to reconciliation among those who endeavor t work toward the same vision.

L. Monitoring and Assessment

In order to sustain goal-oriented activities, accountable leadership constantly calls the members of the ducational system to ongoing evaluation. Self-assessment in which people freely evaluate their own efforts and rechart their course toward the goal is preferable.

M. Resources

No program can be successful without adequate resources. Whether these resources be funding for a large archdiocesan event or appropriate printed materials for a local small group meeting, they need to be anticipated insofar as possible.

N. Provisions for Prayer

Prayer is essential. "In Him we can do all things. Without Him we can do nothing." To some extent every person's life is a rhythm of action/involvement and solitude/prayer. Each person is called in some way to fill up the sufferings of Christ and live the paschal mystery. Prayerful support from all members of the Christian community is necessary.

IV. GENERAL PHASES OF IMPLEMENTATION

A. First Phase - Archdiocesan Leadership

Archdiocesan leadership is the primary target for this phase. Some typical activities would include:

1. A special task force will draft an overview statement containing basic principles of the Gospel and the Church in the area of justice.
2. A consultation process will take place with archdiocesan leaders, with national consultants, and with priests of the archdiocese to refine and legitimize the overview statement of basic principles.
3. The interest, endorsement and support of the leaders of other ministries will be sought.
4. Formal and informal leaders within the Archdiocese will be broadly identified.
5. Relationships among the ministries in the area of justice will be clarified.
6. The educational ministry will encourage, support, and appropriately participate in programs of justice sponsored by other ministries.
7. Within archdiocesan leadership certain target groups will be identified along with their needs. Special programs of education to justice will be designed for these special groups.

B. Second Phase - Local Community Leadership

Local community leadership will be the primary target group during the second phase. Some typical activities during this phase include the following:

1. Programs of education to justice for the clergy and for parish leadership groups such as boards of education, parish councils, parish organizations, and local education administrators.
2. Special efforts will be made to relate education to programs for justice which are already in existence in the local community
3. Programs for teachers in Catholic schools and CCD programs will be conducted.

C. Third Phase - Persons in the Local Community

The person in the local Chrstian community will be the primary target group for the third phase. Some typical activities during this phase will include the following:

1. Adults

- Programs for special groups of adults with general and special needs as identified by local leadership
- Ongoing in-service for local community leadership, teachers, and parents

2. Adolescents

Formal programs of education will have justice as an integral part of the curriculum with appropriate in-service for teachers and learning activities for students.

- Existing in-service programs will emphasis their rootedness in the principles of Christian justice.
- Special courses will be offered on general principles and specific issues of current interest in the area of justice
- Action-reflection programs will be designed to respond to the psychological development of adolescents.
- Educators will offer their expertise to complement action programs for justice which are sponsored by other ministries in the Church
- Adults will interpret their authentic witness of the adult ecclesial community to adolescents in the area of social justice and social involvement

3. Children

Justice should come to be perceived as an integral part of the Christian educational experience. The curriculum for children will be permeated with appropriate activities and materials with relationship to justice.

Adults will interpret authentic Christian witness of the adult ecclesial community to chilren explaining action for justice as a constitutive part of the mature Christian commitment.

Exhibit III

Dubuque Archdiocesan Board of Education

CELEBRATION OF FEAST OF CHRIST THE KING

FOCUS ON JUSTICE

I. OBJECTIVES OF THE CELEBRATION

A. To celebrate publically our committment to educating to justice

B. To raise consciousness of adults in recognizing their call to conversion and action through home, parish, and archdiocesan celebrations

C. To provide a visible sign of unity and solidarity in our commitment to education and action to justice

D. To promulgate THY KINGDOM COME recognizing it as a part of the total program of educating for justice

II. PREPARATIONS/ACTIVITIES

A. Activities at four significant levels of life within the archdiocese

1. Home: (two-parent family, one-parent family, elderly, unmarried singles, extended families)

   - adult-centered preparation by involvement in education or action for justice
   - special HOME pages containing a variety of suggested family study, reflection, action
   - special home paraliturgical celebration in preparation for the Feast of Christ the King

2. Parish celebration

   - preparation through parish programs of education and action to justice and respect life (Vincent de Paul, Campaign for Human Development, Legion of Mary, Catholic Charities, etc.)
   - parish recognition and awards to individuals and groups promoting justice within the Church or civic community
   - liturgical celebration including banners or symbols of existing commitment to and works of justice in the local community

3. Institutional celebrations

   - appropriate preparatory activities
   - recognitions of individuals within or beyond the institution
   - appropriate paraliturgical celebrations

4. Archdiocesan celebrations

   - Cathedral Eucharistic celebration on Feast of Christ the King
     - Archbishop main celebrant and homilist
     - procession of adults with banners or symbols exhibiting existing commitment to works of justice within the Archdiocesan community (Campaign for Human Development, Rural Life, hospitals, prisons, Catholic Charities, etc.)
   - promulgation of "THY KINGDOM COME" by the Archbishop in the name of the Archdiocesan Community
   - Archdiocesan public awards and recognitions of Church and civic individuals and groups fostering education and action to justice

B. Liturgical Preparation

1. Distribute homilies (outlines) for Feast of Christ the King
2. Develop model paraliturgical services for use in institutions and/or homes
3. Design a "rice bowl-like" action to be used by all, not for money but to show solidarity and unity in our commitment to justice
4. Invite Liturgical Commission to participate in developing liturgies and paraliturgies for local celebrations

C. Witness as Media

1. Print THY KINGDOM COME in WITNESS as source of information and preparation for the feast
2. Develop HOME materials for personal and family involvement - print in WITNESS
3. Publish articles/suggestions for all parishes in WITNESS
4. Develop and print articles/paraliturgies, etc., suited for individuals, elderly, unmarried singles, handicapped and persons who live alone; also invite them to use HOME activities

D. Related ongoing concepts/activities

1. Attend to liaison and legitimizing activities
2. Keep adult involvement as a key objective
3. Maintain a commitment to priest involvement, leadership, and visibility
4. Convene groups of persons who share our responsibility and concern for justice
5. Invite broad involvement in justice education and action
6. Use October Board In-Service Meeting to advance adult activity relating to Respect Life, Campaign for Human Development, Catholic Charities, Thanksgiving Clothing Drive, Missions, WITNESS, etc.
7. Develop a parish self-assessment instrument based on THY KINGDOM COME

Global Education Associates
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I. Description of G.E.A.

G.E.A., with experienced staff and consultants in the field of justice, peace and global interdependence, conducts a four fold program:

World Order Symposia
School Program
Teacher Education
Global Network Building

II. Teacher Education and School Program

Approximately one third of G.E.A.'s staff and time is given to the development of the School Program and teacher education. With an ecumenical staff and international board of consultants and a non-sectarian approach, G.E.A. provides services for both public and parochial school educators within the given philosophical or religious guidelines of each particular school system.

We focus on a combination of teacher education and follow-up organizing into a network of mutual support and sharing so individuals are not left isolated in their local situations. We do not develop our own materials unless we perceive a specific need. We do have a large and growing EJP curriculum and resource collection, however, which we utilise in our courses and workshops and which is available at our center. Through these materials, we acquaint teachers with some of the best resources in the field. These curriculum materials include units for all subject areas and grade levels which have been developed by teachers as a result of our courses as well as the materials from prominent EJP organizations. We have found, however, that the greatest gap in EJP has not been in the development of new materials, but teacher training and continuing support. Thus our focus on teacher education and organizing.

A. Catholic Educators

Building on Scriptural, Papal Encyclicals and church documents, we have implemented teacher education programs for Catholic educators through a variety of channels:

1. In close collaboration with diocesan offices of justice and peace. These offices have justice/peace program responsibilities in their dioceses and would like to see implementation in Catholic schools but lack staff or teacher-training background to do the task alone.

2. Through religious order, particularly those which have an education mission. We have done some workshops at the request of particular orders for their teaching Sisters. This has sometimes led to additional teacher workshop requests or even a whole year's in-service program, for faculty of schools run by the Sisters of this order.

3. In collaboration with diocesan education offices. They have sent representatives to participate in our courses and workshops with the responsibility, on their return, of assisting in the development of EJP programs in diocesan schools. This, too, has frequently led to follow-up workshops and in-service series for teachers in diocesan schools.

4. Graduate courses and general invitation workshops conducted by G.E.A. Some schools send several representatives to our annual summer institutes on Teaching Peace, Justice and Human Values - accredited graduate programs held at Seton Hall University, Georgetown University, Georgia State and the University of Toledo - as well as to other courses and workshops we conduct during the year at other locations. These teachers then become a core team in their school, more prepared to help coordinate in-service training programs and curriculum implementation. Local resource persons are invited to help in the development of such total faculty development and, where possible, parent representatives are included.

B. Public School Educators

Although the public schools lack the explicit mission and commitment to teach values of justice and peace which make EJP easier to introduce in parochial schools, there are many educators in the public schools who, as individuals, are committed to an ethic that seeks justice, peace and the common good of the whole human family. These persons are genuinely concerned about growing violence and questions of justice and peace; about global issues such as hunger, poverty, human rights and the environment; and about finding alternatives for the future. Many have introduced EJP and global concerns in their teaching and have developed their own teaching materials for their needs.

B. Public School Educators (continued)

The focus of the N.E.A. on Global Interdependence as its bicentennial theme (including numerous projects to reinforce that focus), statements by governmental officials on "global interdependence" and the need for "global solutions," as well as recent global conferences under U.N. auspices on the environment, population, food, law of the seas and women's rights, are legitimizing global studies and justice/peace content in the public schools. An abundance of educational materials to help implement global education is being produced by commercial publishers as well as by specialized agencies.

Building on such developments, G.E.A. has undertaken the following steps in responding to the needs of public school educators for more knowledge and training in EJP.

1. New Jersey Education Association

   a. G.E.A. co-sponsors a large Peace Education booth annually at the three day New Jersey Education Association Convention. This booth provides an occasion for an initial meeting with interested teachers and an opportunity for them to ask questions and explore materials. Those who wish, sign their names for invitation to future workshops and courses and to receive a Teach Peace newsletter.

   b. Working with several other New Jersey based groups, and utilizing the example of the N.E.A. bicentennial focus on global interdependence, we are hoping to persuade the N.J.E.A. to introduce more teacher workshops on EJP themes at their State convention.

2. State Movement of Peace Educators. Gathering those teachers who expressed interest at the N.J.E.A. convention and at our general invitation workshops, G.E.A. has coordinated meetings aimed at providing a core of public school educators already active in the field with the benefits of shared exchange of ideas and materials. Together, this group is developing workshops and providing resources for other interested teachers in their local area and in the State.

3. General Invitation Workshops and Courses. With the cooperation and endorsement of several Superintendents of Schools, we recruit public school teachers for our workshops and courses through mailings to principals or department heads. Individual teachers previously expressing interest are kept personally up to date on new workshops and course offerings.

4. Specific in-service workshops for school districts are provided by G.E.A. staff at the request of principals, school superintendents, or faculty committees.

5. Church-affiliated Public School Educators. With a grant from the local United Methodist Board of Church and Society, and the cooperation of an ecumenical task force, G.E.A. has been conducting EJP workshops for church-affiliated public school educators and is organizing participants into a support network.

III. Starting Points

Our starting points for EJP have included:
- Thorough and Efficient Education
- Human rights
- World hunger
- Bicentennial
- Racism/multi-cultural education
- Global interdependence - spaceship earth
- Church in modern world and Christian responsibility
- Conflict resolution
- Futuristics and Educational Planning

IV. Evaluation

One of the major needs G.E.A. perceives at this time is a series of evaluative instruments to be used with current curricula and methods and with new materials - especially as commercial publishers pick up on EJP concerns. G.E.A. has been doing some work in developing such tools.

V. World Order

Approximately two-thirds of G.E.A.'s staff and time is given to the development of a multi-issue coalition for developing the world order structures needed to realize the justice and peace objectives taught in the classroom.

Building upon the analysis and strategies outlined in TOWARD A HUMAN WORLD ORDER, by Gerald and Patricia Mische, (Paulist Press, $2.95), G.E.A. is developing monographs that place 17 issues in the context of global interdependence:

Education
Housing
Health Care
Women's Rights
Urban Development
Violence
Hunger
Racial Justice
Environment
War Prevention
Employment
Penal Reform
Population
Care of the Aged
Alienation and Addiction
Human Development
Decline of Democracy

These monographs are designed for raising consciousness of classroom and adult educators on the linkages between local and global issues. Prepared by individuals and task forces from G.E.A.'s world-wide network of Associates, these monographs are being published as an ongoing series entitled THE WHOLE EARTH PAPERS.

TOWARD A HUMAN WORLD ORDER is being used widely on many college campuses and in some senior high school courses for a variety of courses. These courses include history, sociology, political science, religion and human development.

Global Education Associates has conducted workshops and conferences based on TOWARD A HUMAN WORLD ORDER in India, Africa, Europe and the United States. Invitations have been extended to do similar conferences in Latin America, Japan and the Philippines. The multi-cultural and transcultural input and insights from these programs are integrated in G.E.A.'s educational programs in the U.S.

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The National Catholic Educational Association

Peace Studies Program

PEACE STUDIES: WHAT WE ARE TALKING ABOUT

Peace studies refers to the conscious effort on the part of the school to prepare students for a responsible role in the national community and in the increasingly interdependent world. The task requires programs that augment the students' knowledge and understandings of the histories, social structures, values, cultures, religions, and teshhologies of various nations and peoples as well as of the commonality and continuity of human experience and aspirations. Learning to apply analytical skills and standards of values to problems of conflict in society and to questions of justice within and among nations and peoples is another essential element of a sound peace studies program.

On the following pages----

A. SOME QUESTIONS -- SOME COMMENTS

- In our complex, modern society, what is the role of the school?
- Does the Catholic school have anything special to add?
- Aren't schools already teaching peace?
- What peace studies is not--
- Where can my school begin?
- Does this mean rewriting the entire curriculum?
- How much time will it take?
- Evaluating the peace studies program.

B. SURVEYING THE SCHOOL

C. SURVEY QUESTIONNAIRES

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Another aspect of NCEA's Peace and Justice Education efforts is the development of Seeking a Just Society: An Educational Design.

During 1977, Sister Veronica Grover and myself are authoring an educational materials project which includes units for leaders, faculty, parents, and students for grades K-12. The parent unit contains audio-visuals to present the social teachings to the adult community.

These materials are being piloted by 1,886 teachers in eight regions of the country. If you would like copies of the pilot edition please contact one of the people listed below for costs. The final edition will be ready by December 1977. The price is based on production costs with no profit added so that these materials can be used even by schools with limited budgets.

For more information about our services please write or call one of the following:

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SOME QUESTIONS — SOME COMMENTS

In our complex, modern society, what is the role of the school?

The school is not the only educative agency in the society. Neither is it the only one that contributes to the students awareness of and concern for social problems, e.g. the media plays a major role. But the school has a key contribution to make--indeed an indispensible one. It can help the student develop a conceptual framework within which to organize and analyze the plethora of information that modern technology brings into our lives. Formal education deals not only with critical social problems but with history, cultural similarities and differences, literature, governments, the arts, as well as possible futures, etc. For example, ending war as a legitimate way of resolving conflicts between nations and peoples calls not only for disarmament but for law. Law, in turn, depends on a sense of community which, in today's world, relies on constructive social changes--changes that will distribute the resources of the earth more equitably and that will guarantee the protection of human rights. The school can help students understand that these changes must be brought about through nonviolent means and by efforts to resolve conflicts through nonviolent processes. The school not only raises students' awareness of social problems (war included) but also can help young people analyze them and their many solutions.

Does the Catholic school have anything to add?

The Catholic Church has much to contribute to peace education; for it relies on a centuries' old tradition of respect for human dignity and rights, has historically been transnational rather than national in its perspective, and possesses a wealth of clearly articulated principles which provide a foundation for sound programming. The task of incorporating peace studies in the school will be supported by the conviction that in addition to sound educational and political understandings, Catholic schools can bring an understanding of Gospel values and religious motivation to efforts for world justice and international peace. Because Catholic schools are value-centered, they have the responsibility to articulate their religious, political, social and educational values and build programs on that foundation.

Aren't schools already teaching peace?

In many Catholic schools, there is a gap between the philosophy, which often states the ideals of Catholic education, and classroom practice. A well-designed peace studies program can help reduce that gap. For example: a school philosophy may specifically locate the school within a world community perspective but an examination of classes and course outlines shows little global awareness. A peace studies program can help organize concepts (i.e. community, conflict, interdependence) and understandings (i.e. conflict is an integral part of human experience) within a global perspective and relate these to specific classes and classroom objectives. Such efforts can be interdisciplinary and interdepartmental.

Catholic schools may be "doing something" but in many cases that "something" is neither specific nor well articulated. One questions if a school really has a sound approach to peace studies if the assumptions, understandings, and standards of excellence of such an endeavor are unclear.

What peace studies is not --

- Peace studies is not propaganda for pacifism but rather an effort to understand the complexities and dynamics of conflicts in society and examine alternatives to violence in resolving them.
- Peace studies is not anti-American. Neither is it chauvinistic. Rather it focuses on what is needed for a peaceful global community and on effective strategies to achieve this goal.
- Peace studies does not rely on simplistic solutions but sets problems within the context of achievable goals, practical politics and a commitment to respect for human dignity, the good of society, and individual and societal rights.
- Peace studies does not confuse the meanings of peace (inner peace, harmony, nonviolent conflict resoluction) and recognizes that each has its own application and each needs specific information and processes in order to be achieved.
- Peace studies does not concentrate only on military questions but puts problems of arms control and disarmament within a framework of goals that must be achieved if we are to have a world where disputes between nations and peoples are not settled by recourse to armed violence.

Where can my school begin?

Teacher education and interest are key factors in developing sound peace studies curriculums. Programs can begin with individual teachers, one or two departments, or with the faculty as a whole. The following is a brief summary taken from "Planning a Peace Studies Program", Part III of Peace Education in Catholic Schools (The National Catholic Educational Association, 1976), $3.50.

- Make a commitment to put peace studies as a working priority for the coming year.
- Strengthen this commitment by relating it to Church teachings and to the school's statement of purpose.
- Choose a strategy for teacher education.
- Talk through political disagreements and the problems of "peace" being introduced into the curriculum.
- Define meanings of justice and peace so that these can be commonly understood and applied.
- Examine the religious, political, and educational assumptions and understandings important in approaching nonviolent conflict resolution and social change.
- State agreements about these fundamental beliefs about individuals, community, conflict and change, political authority, democracy, U.S. responsibility, role of the Church, and the educational responsibility of the school.
- Determine which of the above should be included in the curriculum.
- Identify objectives for the school, departments, and/or classes.
- Develop a procedure for evaluation.

Does this mean rewriting the entire curriculum?

No, it will mean examining the curriculum and including peace studies objectives and understandings in their proper places. It will mean being articulate about the what and the how and the why of the new inclusions (or deletions) in the curriculum.

How much time will it take?

Efficiently managed, the building of a firm foundation for the peace studies program and the identification of key concepts and understandings for classes can be done within a school year's time. If done with the entire faculty, it will mean some faculty meetings and some committee meetings. The application of the peace studies curriculum to the classroom will be an ongoing process.

Evaluating the peace studies program

1. What assumptions and understandings undergird the approach to problems of world peace and needed changes in social structures?
2. Are these consistent with democratic ideals and Gospel values?
3. What is the framework within which questions of social conflict, international peace, and needed social change are examined? What are the goals for society?
4. What concepts does each department include in their educational programming? What are the specific classroom objectives in each department?
5. What efforts are being made to integrate and coordinate programs between classes and departments?
6. What percentage of teachers have an active interest in national and global concerns? What percentage of students?
7. Do students have knowledge of political structures, nonviolent strategies for social change, economic and cultural similarities and differences, and Catholic social teachings?
8. In examining and analyzing problems of peace and international justice do students
   - balance a respect for individual rights with social responsiblity?
   - balance the ideal of justice with practical strategies?
   - balance the need for radical social change with concern for order?
   - balance an appreciation for the goodness of people with the recognition of the reality of evil?
9. What percentage of students who a concern for peace and justice when stating their reasons for choosing a particular career or college program?

SURVEYING THE SCHOOL

The NCEA conducted two surveys of Catholic high schools in the fall of 1975. The first, a national survey, was directed to administrators of all NCEA member high schools. The second, consisting of six questionnaires (administration, social studies, science, student activities, religion and English) was sent to West Coast member schools. The goals, understandings, and assumptions of the NCEA Peace Studies Program provide the framework within which the surveys were designed.

The surveys do not pretend to be comprehensive, i.e. addressing peace and justice in all their meanings. They deliberately concentrate on nonviolent conflict resolution between nations and peoples and constructive social change. The results of the survey along with an analysis of the questionnaires and responses can be found in Peace Education in Catholic Schools (NCEA, 1976). This publication also includes suggestions for schools or individuals who want to incorporate peace into their school curriculums.

COPIES OF THE QUESTIONNAIRES FOLLOW FOR THOSE WHO WANT TO SURVEY THEIR SCHOOL.

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

ADMINISTRATION

School____________________ Diocese________________ State____________

Street____________________ City________________ Zip ____________

Name of person filling out this questionnaire:________________________

Position:________________________

* * *

1. On a scale of one to five, rate your school's commitment to peace education:
   1 -- little or no interest in peace education
   5 -- specific peace educationplans with defined goals

   A. ___ as a school community

   B. ___ Student Activities
   ___ Religion Department
   ___ English Department
   ___ Science Department
   ___ Social Studies Department

2. Does the school have a global justice/peace studies class (es)?

   ___ yes ___ Elective?
   ___ no ___ Required?

   Please send copies of curriculum materials, units, projects, etc. relative to peace studies in your school.

3. Check which of the following elements are explicity included in your school's philosophy/statement of purpose:

   ___A. school is located within a world community perspective
   ___B. responsiblity of the school, as part of the Catholic Church, to educate for greater justice and world peace
   ___C. dignity and human rights of the individual
   ___D. responsiblity to the civic community and respect for law
   ___E. Gospel values supporting world justice and international peace
   ___F. responsibility of individual Christian to work for justice and peace
   ___G. concern for non-violent conflict resolution in the school, local and national communities
   ___H. appreciation of cultural and ethnic differences
   ___I. development of peaceful person who will seek alternatives to violence
   ___J. development of harmony within the Christian community

(over,please)

4. Which of the following steps have been taken by your school?

___A. In order to help students learn to live in our emerging world community, a school committee has developed a plan for education in world justice and international peace.

___B. A faculty member, or a committee, is responsible for developing and coordinating the program for the school.

___C. The program is based on written agreed-upon guidelines.

___D. Guidelines were drawn up by a committee made up of representatives from:

___faculty
___students
___parents
___school board
___diocesan school office

___E. A professional peace consultant (or organization) helps plan the program.

___F. This school provided for in-service opportunities for teachers to develop their competency in political, ethical and educational questions related to world justice and international peace.

___G. The school has (is developing) a world justice and peace resource center (or unit within the library or resource center).

. Does the diocesan school office offer assistance in peace education by providing

resources and materials for teachers? ___yes ___no
in-service opportunities for teachers? ___yes ___no
services of professional peace consultants? ___yes ___no

. Please add any comments about your school programs and/or this survey.

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

SOCIAL STUDIES DEPARTMENT

SCHOOL____________________ DIOCESE_______________ STATE__________

STREET____________________ CITY_______________ ZIP__________

Name of person filling out this questionnaire:____________________

Position: ____________________

This questionnaire was/was not discussed with the social studies faculty.

* * *

1. Please check those concepts listed below for which you have specific objectives in your social studies classes and indicate at what levels (grades 9, 10, 11, 12) these concepts are explored.

___conflict
___power and authority
___development
___pacifism
___justice
___deterrence
___disarmament
___collective security
___nationalism
___sovereignty
___war
___social change
___non-violence
___peace
___interdependence
___functionalism
___patriotism
___other:

2. Please circle those in #1 above that are specifically related in your school program to concerns of world order and non-violent conflict resolution.

3. On a scale of one to five, please indicate the degree to which the following student goals are part of your social studies classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives incorporated into class

The students---

___A. distinguish among the following kinds of conflict: intra- and interpersonal, intra- and inter-group, and intra- and international.
___B. demonstrate the ability to challenge or defend the following statement: conflict will always be with us, but men make war and men can take steps to develop alternatives to war as a means of prosecuting international conflict.
___C. analyze the causes of war rejecting single cause theories and recognize the complexity of international conflicts.
___D. describe the present nation-state system and the networks of international organizations in the world community, recognizing the problems these systems pose in progress toward non-violent resolution of international conflict.

(over, please)

___E. approach social problems in a global perspective, recognizing their origin in the present interdependence of peoples and inability of individual nations to deal with such problems independently.

___F. examine the problems of legitimizing an international political authority.

___G. understand the need for and the dangers in a supranational authority as a way to process international conflict without violence.

___H. explain the development and function of world organizations such as the League of Nations, the United Nations and the International Court of Justice. Examine the charters of the latter two organizations and discuss alternative proposals for world organization.

___I. examine present world concerns, such as the world food problem and the exploration and exploitation of the seas, in terms of opportunities they offer to build a better world order.

___J. recognize the legitimacy and importance of any nation's active cooperation in solving world problems and in working for a world order based on human rights and dignity.

___K. acknowledge and support positive action by governments and world organizations to "rid mankind of the scourge of war" and create other means and processes by which conflicts among nations can be conducted

___L. evaluate the values in our present American political community while seeking to understand those of other societies.

___M. demonstrate the ability to challenge or defend the following statement: a system of laws is our greatest hope for non-violent accomplishment of social change.

___N. analyze the tension between conscientious refusal to obey a law and social responsibility to maintain an ordered society.

___O. bring the alternative perspectives of several different periodicals to bear on specific war/peace issues and world justice concerns.

___P. study a particular peace organization: its leadership, funding, policy program and the moral and political assumptions substantial to its work.

___Q. other:

Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Religion	Science	Literature/Humanities
world food problem			
uses of the seas			
energy (oil, solar)			
population			
military power and weapons			
non-violence			
ecology			
other			

Please send any copies of curriculum materials you have developed relative to the subject of this questionnaire.

Please add any comments about your school program and/or this survey.

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

SCIENCE

SCHOOL________________________ DIOCESE______________ STATE__________

STREET________________________ CITY______________ ZIP__________

Name of person filling out this questionnaire:____________________

Position: ____________________

* * *

This questionnaire was/was not discussed with the science faculty.

1. Which view of the world and its resources best describes the attitudes of the science department faculty?

   ___A. Nations rich in wealth and natural resources have a moral responsibility to aid poorer nations.

   ___B. Because humankind lives precariously on "life raft earth," science may be called upon to help decide who should survive.

   ___C. Poorer nations should not require that the developed nations restrain technological advances in the uses of natural resources. Such advances will ultimately be enjoyed by all peoples.

   ___D. The earth and its resources are the common heritage of all humankind and all should share wealth and resources. Hence, the cooperation of all peoples is necessary.

   Your comments:

2. On a scale of one to five, indicate if the following international events and world conferences are dealt with in science classes.

   1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

   ___A. U.N. Conference on the Environment
   ___B. World Population Conference
   ___C. Oil shortage and problems of fuels
   ___D. Strategic Arms Limitation Talks (SALT)
   ___E. Green Revolution
   ___F. Limits to Growth: Report of the Club of Rome
   ___G. Law of the Sea Conference
   ___H. World Food Conference

(over, please)

. Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Social Studies	Religion	English	Other
world hunger				
population control				
resources of the seas				
energy crisis				
biological warfare				
nuclear energy				
weather alterations				
other				

Please send copies of curriculum materials, units, projects, etc. relative to the subject of this questionnaire.

Please add any comments about your school program and/or this survey.

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

RELIGION DEPARTMENT

School ________________________ Diocese ______________ State __________

Street ________________________ City ______________ Zip __________

Name of person filling out this questionnaire: ________________________

Position: ________________________

This questionnaire was/was not discussed with the religion faculty.

* * *

1. On a scale of one to five, please indicate how familiar religion teachers on your staff are with the following documents:

1 -- little or no familiarity to 5 -- very knowledgeable

___Mater et Magistra
___The Church in the Modern World
___Pacem in Terris
___Call to Action
___Progress of Peoples
___Justice in the World
___To Teach As Jesus Did

2. On a scale of one to five, please indicate the degree to which the following student goals are part of your religion classes:

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

The students---

___A. list the basic human rights that belong to every person
___B. show where these rights are taught in Scripture and the social doctrine of the Church
___C. recognize that many societal problems arise because of rights in conflict with each other
___D. analyze solutions to problems of justice and peace within the framework of human dignity and rights
___E. discuss the various ways that peace is experienced in the human community as inner tranquility, as harmony and cooperation in society and as order in civic communities
___F. define the role of the Church in politics as value giver and as active participant in working for a better society but not as ruler in the secular order
___G. state the attitudes toward war and peace as found in Pacem in Terris, The Church in the Modern World and The Progress of Peoples.
___H. explain the traditional Catholic positions of war, i.e., the just war, the holy war and pacifism.
___I. debate the limits of legitimate defense using humanistic principles, Catholic social teachings and Gospel values in supporting their positions

___J. examine the various ways in which non-violence has been taught and experienced in human society and the political and ethical supports for non-violent conflict resolution

___K. judge if it is ever morally permissible for a person to support and take part in wars and violent revolutions. Judgment should be made rationally and based on clearly articulated values.

___L. recognize the Christian responsibility to work to end war and promote justice among peoples no matter whether one takes a just war, a holy war or a pacifist position

___M. discuss the various ways that justice is experienced in the human community as in the recognition of human dignity and rights in an equitable distribution of the earth's resources, in relationships between individuals and peoples, and in laws and systems of law.

___N. acknowledge the legitimacy of government and laws but at the same time accept responsibility for conscientious judgment of specific laws.

3. Please check if liturgical or para-liturgical experiences are designed or planned to help students.

___A. incorporate into their lives the teachings of Jesus or the brotherhood of all mankind

___B. appreciate the value of harmony and cooperation in the family and in the community (including local, school, civic and global)

___C. identify themselves as members of a global community

___D. relate the teachings of the Church in regard to world justice and peace to their personal and community responsibilities

4. Where you have had a cooperative, inter-departmental project related to a concern listed below, indicate which departments shared in the project:

	Social Studies	English	Other
conscience and war			
non-violence			
world hunger			
population			
world resources scarcity			
biological warfare			
military power and weapons			
other			

5. Do you have a peace studies class as part of your religion curriculum?

___yes ___no

Please send any copies of curriculum material you have developed relative to the subject of this questionnaire.

6. Please add any comments about your school program and/or this survey.

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

ENGLISH DEPARTMENT

SCHOOL________________________ DIOCESE________________ STATE__________

STREET________________________ CITY________________ ZIP__________

Name of person filling out this questionnaire:______________________________

Position:______________________________

This questionnaire was/was not discussed with the English faculty.

* * *

1. In what ways do teachers in your department concern themselves with world justice and international peace? (Please check one or more of the following.:)

___A. incidentally takes care of it as opportunity arises
___B. individuals consciously plan objectives and choose works that deal with these themes
___C. teachers have discussed what the English department can contribute to peace education and will incorporate these themes as they see fit
___D. the English department has discussed its contribution to peace education and has agreed on a plan to incorporate these themes

2. The range of works chosen for literature classes allows the students to develop insights and understandings of other cultures and different value systems.

___yes ___no

3. The following values have been recognized in the United Nations' "Universal Declaration of Human Rights." On a scale of one to five, please indicate the degree to which these values have been incorporated into literature classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

___A. All persons are born free and equal in dignity and rights.
___B. Everyone has the right to life, liberty and security of person.
___C. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
___D. The will of the people is the basis for the authority of government.
___E. Everyone has duties to the community in which alone the free and full development of his personality is possible.
___F. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

(over, please)

On a scale of one to five, please indicate the degree to which the following student goals are part of your English classes.

1 -- tangentially mentioned in class to 5 -- specific instructional objectives cover the subject

The students---

___A. identify the common aspirations and hopes for peace exemplified in classical as well as contemporary world literature.

___B. become aware of the transnational nature of many cultural endeavors and suggest ways in which cooperation in these areas may be encouraged.

___C. distinguish the kinds of peace as depicted in various books and literary works, e.g., peace as a sense of personal contentment, as harmony in family and society, and as civic order that allows for the non-violent resolution of conflicts.

___D. analyze the impact of war and/or violence on the individual and the community as portrayed by the central themes of various works.

___E. investigate how the questions of war and violence are treated in specific works of art, i.e., as exciting, necessary, real, unreal, tragic, a human dilemma. . .

___F. examine whether the work(s) portray "expendable" victims of war and violence and identify the underlying values in the portrayal.

___G. discuss the causes and various outcomes of social upheaval as presented in literature.

___H. determine standards for judging violence and war as these are presented in literature. Does the work elicit attitudes which reflect respect for the dignity and the rights of human beings?

Do you have a peace studies class(es) as part of your English curriculum?

___yes ___Elective?
___no ___Required?

Please send copies of curriculum materials, units, projects, etc. relative to peace studies.

Please add any comments about your school program and/or this survey.

PEACE STUDIES SURVEY: A PROJECT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

STUDENT ACTIVITIES

School ______________________ Diocese ______________ State __________

Street ______________________ City ______________ Zip __________

Name of person filling out this questionnaire: ______________________

Position: ______________________

* * *

This questionnaire was/was not discussed with student leaders.

1. For each of the activities listed below, indicate the extent to which students in your school have participated.

   4 -- many 3 -- some 2 -- few 1 -- none

   ___A. assemblies and speakers on war/peace issues and world justice concerns
   ___B. work with approved community groups as part of the school learning experiences
   ___C. participation in programs such as the Model United Nations
   ___D. expressing world concerns in student newspaper
   ___E. participation in political campaigns and issues in the local community
   ___F. study trips to Washington, D. C. or to foreign countries

2. Check the activities

   ___A. Bulletin boards, the newspaper and school announcements call attention to special international events and days of celebration; for example, U.N. Day and Human Rights Day.

   ___B. School counselors aid students interested in careers related to peace and world affairs.

   ___C. The school has a teacher/student resource center focusing on international concerns and questions of conflict, war and peace.

   ___D. The school library/resource center keeps an up-to-date selection of materials related to international concerns and peace.

(over, please)

3. Check which of the following organizations have served as resource agencies for the school or for school projects.

___American Association for University Women
___American Freedom from Hunger Foundation
___American Friends Service Committee
___Bread for the World
___Center of Concern
___Center for War/Peace Studies
___Fellowship of Reconciliation
___Foreign Policy Association
___Institute for World Order

___League of Women Voters
___National Council for the Social Studies
___Overseas Development Council
___National Education Association
___National Catholic Educational Association
___United Nations Association
___United States Catholic Conference Division of Justice & Peace
___World Affairs Council

___World Federalists, USA
___World Without War Council
___Others (please list)

4. Please send any student activities materials you have developed relative to world justice and peace concerns.

5. Please add any comments about your school program and/or this survey.

IMMACULATE HIGH SCHOOL

One example of this systematic approach is Immaculate High School in Seattle. In 1975, using Eduaction for International Peace, Immaculate initiated a plan that identifies that high school as one committed to peace education set within a global perspective. The plan recognizes the importance of understanding the nature of conflict and of conflict resolution, of analyzing the goals that will support and forward an end to war, and of examining nonviolent strategies for constructive global systems change.

One measure of whether a peace studies program is educationally sound is the context out of which it operates. Immaculate's Peace Studies Committee, made up of faculty, parents, and students, outlined the educational, political and religious assumptions and understandings of their approach to peace eudcation. Then they formulated guidelines that were endorsed by the school community in June 1975.

These guidelines read that "the peace education curriculum program at Immaculate High School should:

1. recognize and affirm the value of human life
2. develop a strong sense of self-worth and respect for the individual person
3. study the commonalities of the human experience
4. develop a strong sense of community and spirit of cooperation locally, nationally, and internationally
5. study various cultures
6. respect cultural differences and be sensitive to cultural nuances
7. recognize and teach that there is conflict and always will be, but that conflict is most constructively resolved through nonviolent means
8. recognize that conflict can be personal, interpersonal, between groups and between nations
9. teach methods of conflict resolution and peace education with a Christian context based on Gospel values
10. challenge learners to examine the causes of conflict from all sides of the dispute and to develop strategies for nonviolent resolution of conflict
11. recognize each student's varying stages of development
12. teach about major political, economic, social systems and affirm the democratic process
13. recognize the fact and implication of military power organized in this and other countries
14. recognize people are members of a global community which must live in harmony with the earth for basic physical needs and that allocation of resources must be handled internationally

15. appreciate the emotional content of all ideas and encourage specific behaviors which implement understanding, tolerance, compromise, conciliation, etc.

Last spring the students and faculty of Immaculate High School in Seattle produced a slide/tape presentation describing their peace studies program. It is centered on a total school involvement and based on guidelines developed by the school community. The presentation, narrated by students, is best suited for faculty meetings, department meetings, or curriculum committees made up of both students and faculties. It takes approximately twenty minutes.

Immaculate High is a small girls' school located in the inner city. Its students come from a variety of cultural backgrounds. Immaculate piloted the process for planning a peace studies program developed by the NCEA Peace Studies Program and published in PEACE EDUCATION IN CATHOLIC SCHOOLS (NCEA, 1976). The slide/tape presentation shows what one school did and may spark discussion about what your school can do.

If you are interested in the presentation, you are most welcome to use it. (I would be happy to accompany the tape and give some background and suggestions to the group(s). If we mail the slides and tape to you, we ask that you re-imburse for the cost of mailing. Just contact me (415/845-1992).

Sincerely,

Helen Garvey, SNJM
Peace Studies Consultant

INSTITUTE FOR EDUCATION IN PEACE & JUSTICE
and
THE ARCHDIOCESAN SCHOOL OFFICE

St. Louis, Mo.

I. The Past -- Preparation

Much of the development of EPJ in the Archdiocese of St. Louis has been outlined in Part I, pp. 14-20. Our general goals the first three years were five:

1. to expose a large number of teachers to EPJ;
2. to provide opportunities for some teachers to do some concentrated work in EPJ, to experiment in their schools and to share the fruits of their experimentation with a wider group of teachers;
3. to identify after a few years a number of schools ready for more careful implementation of EPJ;
4. to develop the curricular resources and other materials necessary to service this group of teachers and schools, but esspecially to challenge individuals, teams, and schools, with the help of the Institute and the Archdiocesan School Office, to develop their own curricular materials;
5. in general, to be ready, after a couple of years of experimentation on a variety of levels, to implement more systematically EPJ.

II. Present and Future

A. With the Archdiocesan School Office

The School Office and the Institute worked out an arragement whereby EPJ focused primarily on elementary schools for 1975-76 and 1976-77, with the probability that increased emphasis would be given to secondary schools by 1977-78. More specifically, the arragement involves:

1. 1975-76

The emphasis was on elementary schools and, in particular, elementary administrators and directors of religious education.

a. Regional Principals' Meetings

Institute staff made presentations on EPJ in each of the 15 regions of the Archdiocese during the first semester. The focus of the presentations was an overview of EPJ in which we spelled out some of the ways by which they might implement EPJ in their schools, that is, some of the key starting points for beginning to work with their whole faculties. We discussed their concerns and the obstacles they face in their schools. Finally, we distributed some materials describing the options for an April workshop specifically for elementary principals.

b. April Workshop for Elementary Principals

After getting some sense of the priorities from the Principals themselves following the regional meetings, we offered a workshop on 2-4 of the key starting points for implementing EPJ (see Part IV). These options included serious attention on how to work with a whole school and hopefully would lead to a decision by the principals to take back the possibility to her faculty of their working with the Institute in 1976-1977.

c. Introductory Meetings with Individual Faculties

Through the regional principals' meetings and through other channels, a number of faculties were ready for group consideration of their next step in implementing EPJ. Based on our prior experience, it seemed essential that two meetings be held with any faculty. See Part I, pp. 17-20, for a detailed description of these meetings.

d. Evaluation Instrument

As part of the preparation that a faculty would do before we have our initial meeting(s) with them, we would provide an evaluation instrument designed to help them examine what they have and have not done in their school in EPJ. If existing instruments are inappropriate for a particular school, we will help prepare one that is appropriate.

e. Workshop for Directors of Religious Education

In January 1976, we offered a workshop specifically designed for directors of religious education and the parish schools of religion. Such a workshop focused not only on the peace and justice issues, but especially on their implementation in the classroom and on preparation of PSR teachers for handling these issues.

f. Workshop for High School Teams

In November 1975, we offered a special workshop for all Catholic high schools. Schools were expected to send a team of at least 3 (with 1 of the team a departmental chairperson or administrator, if possible). The teams selected one of five options for the afternoon/evening: strategies for school-wide change, staudents as agents of social change, world hunger, and multicultural education. The fifth option was for one entire faculty to work with us on the area closest to their interests and needs.

A major part of each option examined how that team could work with other faculty members -- hopefully, the whole faculty -- in implementing that theme in their school. Each team was asked to consider requesting their respective faculties that they set aside one of their faculty meetings in the spring as an introductory meeting with an Institute staff member on the possibilities of EPJ in their school.

2. 1976-1977

Here, the emphasis remained on the elementary schools, with the concentration not so much on principals as on the faculties that decided in the spring to take a next (or first) step in implementing EPJ. We also began to do some serious follow-up with secondary faculties, with a view to even more serious attention to secondary schools the following year. Here our attention is focused on core groups of faculty members within each school or across several schools, as size makes it difficult to work with whole faculties, at least at this point.

B. With Religious Communities

In addition, the Institute continues to work with 12 elementary schools for the year, through a contractual arrangement with two religious communities. The process is described in Part I, pp. 14-20. Some of these schools chose to work with the Institute a second year, and hopefully they will become resources for other schools staffed by their religious communities.

This same process has been implemented with the Board of Parish Education, Lutheran Church Missouri Synod, and one of its schools. That school -- a kind of pilot school -- plus the curriculum development and in-service teacher education we are doing with the Board of Parish Education, have laid the groundwork for more systematic integration of EPJ within these school systems.

EPJ IN A SYSTEM OF 5 SECONDARY SCHOOLS: SISTERS OF NOTRE DAME, CALIFORNIA

by Sr. Diane Reese, SND

In 1969 the General Chapter of the Sisters of Notre Dame de Namur encouraged the extension of educational ministry beyond the school and strengthened concern for and commitment to justice and peace. One effect of this was a decrease in school staffing by religious personnel who opted for other ministries, with a consequent withdrawal from a number of schools; another effect was that the decision to staff and support a school became a conscious and deliberate expression of the value of the school as a center for justice education.

During the 1974-75 school year a Steering Committee representing all Notre Dame secondary schools in the California Province initiated an in-depth study of the basic goals of Catholic education---what it is about and how to get there. This led to withdrawal from all but five high schools, to the formulation of specific criteria for their continued staffing, and to a mandate to set up a structure and process for on-going evaluation.

The self-study, recognizing the dual need for direct education of the poor and for sensitization of the affluent, focused on one central thrust that emerged as common to all schools: a commitment to the actualization of the philosophy of education toward justice. In the fall of 1975 a coordinating group representing the five schools (designated by the acronym JUSTICE, Joint Undertaking of Secondary Teachers in Catholic Education) met to determine guidelines for a three-year process designed to implement in a visible way justice education in the secondary school.

PHASE ONE: GOAL DEFINITION

The first six months of this process centered on efforts to involve the whole staff of each school in an attempt to define personally and communally the meaning of both education and justice. With healthy diversity locally established "Education Toward Justice" groups helped the faculties formulate a definition of justice education. Monthly the coordinating JUSTICE group met to exchange ideas, refine processes, provide in-service, and give support. The social documents of the Church, writings of the Congregation (in particular its Mission Statement), texts on justice and peace education, local speakers---all were used as resources, although the primary resource was the faculty itself. In practice, by spring each school had written, revised, or rediscovered its philosophy as a Catholic school. These were circulated among the five schools and a representative group then met to identify any elements common to all schools. There was concern that each school---ranging from urban inner-city to suburban affluent to rural, from almost all-white to fully multi-ethnic/cultural, from comprehensive to college-oriented---maintain its unique potential for quality education within its milieu while at the same time sharing in the richness offered by a corporate sense and commitment to a common mission. After extensive discussion the following five concepts were identified and later ratified by all faculties as essential characteristics of California Notre Dame secondary schools committed to education toward justice: the development of a sense of self-worth; concern for critical reflections and responsible decision-making; the building and experiencing of Christian community; solidarity with others and an awareness of global concerns; and a commitment to change unjust structures through non-violent means.

PHASE TWO: VERIFICATION

The next year of the study focused on the translation of these concepts of justice education into concrete, verifiable terms. This evolved in two related ways. One was the formulation of "positional goals" which flowed from the school philosophy as its practical application. In some schools these positional goals have become part of the faculty contracting and evaluative criteria. The other was the review and revision by each department of its own stated philosophy and goals in the light of justice education. This demanded that each teacher connect the classroom and the school philosophy; it resulted in each department verifying justice education by its goals and each teacher verifying the department goals by stated course objectives. The flow of a common direction through all aspects of the curriculum---content, resources, methodology in every discipline---affirmed a corporate sense both within and among schools; it provided a base for honest exchange and challenging of ideas; and it called each teacher to reflect and act upon his or her educational values and methods.

PHASE THREE: EXPANSION BEYOND CURRICULUM

The faculty and the curriculum are significant but partial aspects of the school, so the next step in the study was to examine non-curricular realities: policies, activities, procedures, finances; and to involve both the student and the parent community in understanding and implementing justice education. The wide diversity of the schools produced varied ways of doing this: community-building experiences, awareness days focused on cultural, local, or global concerns (Black History Day, Hunger Week, Nuclear Power: Yes or No? Ecology Day, A Look at Women), student workshops for both total student bodies or for leadership groups, parent bulletins, small group parent/faculty dialogues, parent and student participation in the local Education Toward Justice group. In addition, the JUSTICE group facilitated discussions of non-curricular aspects of the "just school": admission and dismissal policies, personnel procedures for staff contracting and evaluation, guidelines for keeping student activities consonant with the school philosophy, and sources for financial development.

A BRIEF EVALUATION

At the end of the three year study the faculties of the five schools plan to come together to share their experience, to dream about where they see themselves going, and to begin another cycle in the on-going task of education for justice and peace. Both strengths and weaknesses have emerged as the process evolved; these should help shape the next cycle.

Some apparent weaknesses have been:

1. Members of the lay staff were involved after the religious staff had initiated the study; their involvement was gradual and often assumed a post-Vatican II theological base and current knowledge of the Church's social teaching without sufficient input in these areas.
2. Different individuals and faculties moved at quite different paces, yet all were asked to adhere to the same guidelines; it is difficult but vital that a balance be found between uniform structure and total autonomy. The JUSTICE group found it hard to move themselves and the faculties from a competitive to a cooperative spirit of interdependence, to create a viable structure flexible enough to bend to each school's uniqueness yet strong enough to give them a corporate sense.
3. Communication---both input and feedback---from each local group to the JUSTICE group and the reverse was often weak. For this reason the core group representing each school doubled membership from one to two representatives.
4. A tension sometimes exists between viewing justice education as involving all aspects of the school community and seeing it in terms of specific issues of social concern. These two positions are not mutually exclusive but the former is significantly broader and results in a different scope of involvement.
5. Commitment to justice education exists in direct proportion to the level of personal involvement---from the small faculty group outward to the student and parent community.

Some strengths are equally evident:

1. Greater consonance exists between what we as professional educators committed to gospel values say in our educational philosophy and what we evidence in our schools and classrooms.
2. The five schools involved have developed a sense of interdependence and corporateness; the sharing of information, ideas, resources, and materials by means of large and small group meetings as well as faculty and student exchange has broadened and enriched each school at several levels.
3. The articulation and implementation of a philosophy of education toward justice has given each school a clear, definite, unified, and verifiable direction shared by all components of the school as well as the group.
4. Perhaps the over-riding result of this three-year process has not been its phases and results; these are accidental and evolve, dependent upon persons and circumstances. Rather the essential value has been the call to look long at the WHAT and WHY of the Catholic high school not only in academic terms but more particularly in relation to the education of the fully human person in a global community characterized by justice and peace.

Sr. Diane Reese, SND
1540 Ralston Avenue
Belmont, CA 94002

These reflections were put together by Sr. Diane Reese, who has been the full-time coordinator for the Education for Justice program for the Sisters of Notre Dame, California province. Diane has been working on this program since the fall of 1975 and has the advantage of being a teacher in the schools for whom she is also a consultant. She teaches at least one course in social justice in at least one of the five high schools each semester. This gives her both a closer working relationship with the respective faculties and greater credibility on issues of course content and methodologies.

Diane's experience, coupled with the insights and instruments of the Boston province of the Sisters of Notre Dame (see Part III, pp. 141-54), make a good package for religious communities whose concern is the implementation of EFJ at a limited number of schools, particularly secondary schools.

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PART III

GUIDELINES FOR EDUCATION FOR PEACE AND JUSTICE

INTRODUCTION

In this document, we present five different but clearly related sets of guidelines for EPJ. The first is the introductory essay, pp. 1-6. "Education for Peace and Justice: An Overview" outlines the basic components of EPJ as understood and practiced by the Institute for Education in Peace and Justice. In the process, the essay identifies 14 basic goals for EPJ. These goals can serve as a set of guidelines for evaluating where a school or school system is with regard to EPJ.

The second set of guidelines is presented by Sr. Helen Garvey in her evaluation instrument entitled "NCEA Peace Studies Program". After a description of what Peace Studies is and is not, she presents a series of questionnaires -- for school administration, social studies department, science department, religion department, English department, and student activities. This instrument is found in Part II, pp. 95-114.

The third set of guidelines is presented by Sr. Gwen McMahon, Sr. Dorothy McDougall, and others -- focusing specifically on education for justice and the directives of To Teach As Jesus Did, concerning "message, community, and service."

The fourth set is an 8-page excerpt on "Education with a Global Perspective" from the Center for Global Perspectives. It offers a comprehensive series of goals, objectives, competencies, and ways of developing those competencies that the Center perceives as essential for developing students with a global perspective relevant to the challenges of the 21st century.

The final set of guidelines is presented by Ms. Jean MacCormack and the Evaluation Team of the School Board of the Sisters of Notre Dame, Boston. While it focuses on parents, students, and faculty, we are including just the questionnaires dealing with parents' values, attitudes, and understanding of education. Broader than just EPJ, this instrument nevertheless emphasizes the values and issues we consider essential to EPJ.

A school or school system could use one or a combination of these five in evaluating its present position with regard to EPJ, in formulating a plan for implementing EPJ, and in evaluating the effectiveness of that plan as it is being implemented. We are including all five sets of guidelines, because each makes its own distinct contribution to the development of EPJ and because we want each school or system to work out its own particular set of guidelines for EPJ.

Introduction to the Criteria for Evaluating Schools in the in the Light of Justice

from: "Education for Justice: One Model" (See Part I, p.37 for an introductory summary)

The Bishops of the world have told us that "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel . . . ." Since through education the Church seeks to help people proclaim that Gospel and translate it into action, there must be definite efforts toward education for justice. Such education should "awaken a critical sense which will lead us to reflect on the society in which we live and on its values; it will make us ready to renounce these values when they cease to promote justice for all peoples." (Justice in the World, Part III)

Working for justice is a task for people of hope. The American Bishops designate two criteria by which the success of the Church's educational mission can be measured: 1) by "how well it enables people to hear the message of hope contained in the Gospel," and 2) by "how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society." (To Teach As Jesus Did, Par. 8 and 10) Commitment to bringing about a just society presupposes confidence in the future and a belief that education in the light of the Gospel will lead to justice.

The following criteria have been developed to facilitate the process of bringing about a just society through the efforts of the schools. The list of questions is certainly not exhaustive, but its focus on attitudes and relationships may help school communities find direction for needed changes. The project was undertaken because "in our world and in our nation, the mission of Christian education is of critical importance. The truth of Jesus Christ must be taught, the love of Jesus Christ must be extended to persons who seek and suffer." (To Teach As Jesus Did, Par. 154)

I. Message

Christians "must not only accept the message but act on it, witnessing as individuals and as a community to all that Jesus said and did." (To Teach As Jesus Did, 19)

"Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in light of Christian values." (To Teach As Jesus Did, 7)

a. Are the philosophy and goals of the school periodically examined in the light of the above? Does on-going evaluation determine whether the curriculum reflects the philosophy and goals? Are concrete programs translating the philosophy into action?

b. Is there quality religious education in the school? Take a survey of the courses that teachers have taken in Vatican II theology since 1962 (both sisters and lay teachers). Keep this on file. Are teachers encouraged to update their theology? Are courses in theology offered in the locality, either for credit or not? Does the parish offer to pay for these courses for teachers?

c. Are faculty members familiar with theories of moral development? Are students helped to understand their movement from the beginning levels of moral awareness to higher levels of moral sensitivity? Is consideration given to individual differences in such development? Does every teacher in the school place emphasis on the relationship between moral development and decision-making?

d. Does the total school program bring faculty and students, as a community of learners, to a growing awareness of the values they hold? Are they working together to order and internalize a set of Christian values and to find ways of continually developing these values?

e. Are student liturgies and other prayer experiences focal points in Christian development and aids to internalizing values? Do the priests serving the school, as members of the faith community, use the homily as a teaching tool--particularly in the area of peace and justice?

f. Because artists throughout the centuries have been attuned to the human condition, they offer special insights into the needs and hopes of individuals and peoples. Is literature, and especially that written for young people, offered as an opportunity to learn to appreciate differences and common aspirations in peoples throughout

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the world? Are other creative arts made available for similar purposes? Are students encouraged to develop their own talents and creativity in the arts?

g. As a way of "acting on the Christian message," does the school community foster a truly human way of life in justice, love and simplicity? Are efforts made to renounce values, such as excessive consumption, which do not promote justice for all peoples?

h. Is the school community a sign of reconciliation to those within and outside it? Are inevitable conflicts handled in a Christian manner so that reconciliation and healing are the final products?

II. Community

"Community is at the heart of Christian education, not simply as a concept to be taught but as a reality to be lived." (To Teach As Jesus Did, 23)

a. Is there a Christian atmosphere in the school? What evidence is there that Christian joy and hope pervade the school? Is a sense of community experienced among teachers and students? Is Christianity more than religion classes and access to daily Mass? Name some ways that the learning community seems to be living out: "Love your Neighbor as Yourself."

b. Does the climate of the school encourage and reward cooperation rather than competition for both teachers and students?

c. In every classroom, is there development of skills in group processes? By what means do teachers facilitate growth in human relations? What has each faculty member done to foster positive relations between teachers and students?

d. Are students expected and encouraged to make personal and group decisions? Do students participate in governing the school, that is, do students share responsibility for making regulations and enforcing them?

e. Are students encouraged to evaluate themselves, assess their own progress, and deal with their mistakes? Are students encouraged to assist in planning learning activities in the school? Do students have options for the use of their time in school? Do students help each other in the task of learning? Is there cross-age helping?

f. Is the total school program, and particularly the religious education program, explained at regular intervals to parents?

Is the assistance of parents in the school program solicited as classroom aids, resource people, etc.? Do parents help plan learning experiences for the students? Are parents and other parishioners encouraged to take leadership roles in school-related activities?

g. Do faculty members strive to grow together as a community by respecting each other's opinions and supporting each other? Does the faculty periodically worship together? Do the pastor and other priests join actively and cooperatively in planning liturgical celebrations with the students and faculty?

h. What opportunities are provided for students to develop an appreciation and respect for cultures other than their own? How has the school incorporated the contributions of Black community, the native Americans, the Spanish-speaking and other minority groups into the curricular areas of social studies, science, language arts, music and art?

i. What type of planned program does the school have in every grade for changing racist attitudes? Have teachers attended workshops regarding prejudicial attitudes conveyed in classrooms? (We all have such attitudes.)

j. Are serious attempts made to cooperate actively with all educational agencies in the area's public schools, other Catholic schools, out-of-school religious education programs, etc.? Does the school participate in any exchange programs with schools where there are minority groups? Have the exchanges been of educational, cultural, social nature? Have they been scheduled on a regular basis?

k. Is there a sense of "World awareness" in the school? Does the curriculum lead students to an understanding of the unity of the total human family? Are students helped to see that such problems as hunger, violence, racism, poverty, injustice, population, resource depletion, dehumanization, and inflationary economy must be their concern? Are they led to realize that they may be called to alter their life style to assist their brothers and sisters in other parts of the global village?

III. Service

"Educational methods must be such as to teach men to live their lives in accord with the evangelical principles of personal and social morality . . . ." (Justice in the World, Part III) "If the threefold purpose of Christian education is to be realized, it must be through the teachers' commitment to give instructions to their students, to build community among them, and to serve them." (To Teach As Jesus Did, 144)

a. What are faculty members doing to grow professionally, individually and as a group? What books pertaining to education have they read recently? What educational journals and periodicals are read regularly? What ways have been found for sharing readings with other members of the faculty? Does the faculty attend workshops that will help update teaching methods?

b. Do school in-service programs focus on education for justice? Do diocesan programs focus on justice? If not, are faculty members asking for such programs?

c. Is the teacher-dominated classroom a problem in the school or is a dialogic teaching style, where the teacher can be the learner and the teacher, used by faculty members?

d. Are the students "learning to learn" or are they learning only facts? In order to meet the needs of individual students, are there a variety of learning approaches available: e.g., non-graded, levels in reading and math, individualized instruction, use of learning stations, open classrooms, use of para-professionals? Is there wide use of audio-visual equipment, overheads, projectors, listening stations? If not, why not?

e. What is the faculty attitude toward failure? Is it seen as damaging to a child's self-concept? Are measures being taken to eliminate it? What types of evaluation are used?

f. Is there an on-going evaluation process for teacher and administrative effectiveness in the light of justice?

"The experience of Christian community leads naturally to service. The Church is a servant community in which those who hunger are to be filled; the ignorant are to be taught; the homeless to receive shelter, the sick cared for; the distressed consoled; the oppressed set free--all so that men may more fully realize their human potential and more readily enjoy life with God now and eternally." (To Teach As Jesus Did, 28)

g. Can it be shown by concrete evidence that the school is really educating leaders for the Church and society by enabling students to address with Christian insight the multiple problems which face individuals and society today?

h. Are students encouraged to be concerned for the poor and needy in their communities? Are they questioning structures which bring about oppressive situations? What are the students doing for and with the elderly, the handicapped, the imprisoned, and others who are not able to realize their full human potential?

i. Does the entire curriculum encourage students to respect and value peace and justice? What evidence is there that the school is educating Christian peacemakers? Are students studying the lives of peacemakers throughout the centuries? What evidence is there that students are able to deal critically and creatively with reality and work for greater justice in their school and civic communities?

j. "Today's Catholic schools need to prepare young men and women to be witnesses to faith during an era of instability and at the same time act as agents of creative institutional change. . . ." (To Teach As Jesus Did, 123) Can what is included in the curriculum be justified in terms of the future? Do students realize that it is up to them to create the future? Are they being helped to envision what a just society would be like and to take first steps toward reaching it?

IV. Extending Influence Beyond the School

"Under the leadership of the Ordinary and his priests, planning and implementing the educational mission of the Church must involve the entire Catholic community." (To Teach As Jesus Did, 139) The principal and teachers might wish to discuss the following topics with the Pastor and members of the Parish or Area Board of Education.

a. Have the Board members studied and attempted to understand the Church's educational mission as outlined in To Teach As Jesus Did and Justice in the World? How does the school fit into the total educational plan of the parish? What percentage of school-age parishioners is served by the school? What percentage of parish funds is used for the school? What alternatives to a school are possible?

b. Is the school open to all students regardless of race or religion, if space is available? Have all precautionary measures been taken to prevent the school from becoming a haven from society's realities? Is there a well-planned and well-financed program of aid for students whose parents cannot pay tuition?

c. What is the quality of the out-of-school religious education program? Is careful attention given to religious education for members of minority groups? To the special needs of the handicapped? Does the Board continue to explore ways of extending the educational ministry to every Catholic child and young person?

d. Adult education must deal with the critical issues of contemporary society. How does the Board of Education plan for adult education? Can the program be seen as an example to the school of ways of realizing the goal of justice awareness and action? Is the program concerned with: 1) Global social problems; 2) Reconciliation of persons; and 3) Lay participation in applying the Gospel to contemporary life?

CENTER FOR GLOBAL PERSPECTIVES

Education With a Global Perspective: Avenues for Change

(from Intercom 84/85 by
David C. King, Margaret S. Branson,
and Larry E. Condon)

Introduction

If the world is changing rapidly, and if these changes require us to rethink our education needs, how do we proceed? This long-range process will be based as much on what schools have been traditionally as on what altered conditions will require. For example, we do not feel that the curriculum can or should expand endlessly to include new courses; rather that such ideas as we describe can permeate much of the present curriculum. There should be no contention over issues such as skill development, since skills are critical to all education. It is not so much a question of what, but of how. James Eckenrod, Professor of Education at the University of San Francisco, states, "It is suggested that schools should serve as environments that nurture the development of logical processes, creative activities, and moral reflection."* He argues that the capacity for a global perspective is in almost every child but needs to be carefully nourished. How do we provide this nourishment?

In Part 2, we suggest some ideas for development. While the project builds on the literature and research on concept learning, humanities education, valuing and skill development, our purpose here is to point out ways these aspects can apply to developing education with a global perspective. The true test of these concerns will be how they are integrated over the course of the project into the conceptual framework and the materials. We see this development as a dynamic and flexible process perhaps like that suggested by Pablo Picasso who said:

> When you begin a picture you often make some pretty discoveries. You must be on guard against these. Destroy the thing, do it over several times. In each destroying of a beautiful discovery the artist does not really suppress it, but rather transforms it, condenses it, makes it more substantial. What comes out in the end is the result of discarded finds. Otherwise, you become your own connoisseur. I sell myself nothing!

Goals of Education With a Global Perspective

If we are to move toward providing education with a global perspective, we must identify what the goals of such education might be. Here, the "great public dialogue about education" called for by Professor Cremin can help us develop a clear framework for these goals. As in so much of this handbook, we present some ideas which we hope will become part of that dialogue. The goals we outline in this section are adapted from a paper by Lee F. Anderson, who contributed much to this effort.* They combine ideas which have emerged from a number of studies.[1]

We can begin by highlighting two key ideas stressed in previous sections of this handbook: we live in a rapidly changing world which is becoming increasingly interdependent. Perhaps because of the increased rate of change, we are recognizing world interrelatedness—a situation in which people and events in far-removed places impinge upon our daily lives; and conversely, people and events in the United States influence the lives of people thousands of miles away. When we refer to this as a *world system*, we are not suggesting that it is desirable or undesirable, or there is or should be a coherent and consciously organized pattern. We are simply saying that we need to recognize the existence of these interrelationships and how we, as individuals and societies, participate in these linkages. They are more than economic; they are political and social. And they are likely to create serious problems for us as well as provide a hope of great benefits.

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*James S. Eckenrod, "Thinking About Interdependence, Conflict, Communication, and Change" (1976), position paper prepared for the Center project GLOBAL PERSPECTIVES: A HUMANISTIC INFLUENCE ON THE CURRICULUM. Available from the Center for Global Perspectives, $1.00 postpaid.

*Lee F. Anderson is a professor of political science and education at Northwestern University. He was co-director of the 1968 study for the U.S. Office of Education on "Objectives, Needs, and Priorities in International Education" and, more recently, general editor of the Houghton Mifflin elementary social studies program *Windows on Our World* (1976). Dr. Anderson's paper, "What Are Global Perspectives?" which focuses on the problem of formulating goals and objectives for global education, is a preliminary and tentative draft of a chapter for a larger study designed to deal with several definitional and conceptual problems involved in the task of advancing global education. The study, sponsored by the Mid-America Program for Global Perspectives directed by James M. Becker and located at the Social Studies Development Center, Indiana University, is one of several kinds of activities supported by the Mid-America Program, which is funded largely from a grant from the Lilly Endowment. The paper is available from the Center for Global Perspectives. $1.00 postpaid.

These perceptions—the emergence of a world system with individuals as participants in this system—suggest one approach to identifying goals of education with a global perspective. In broad terms, those goals can be seen as *a set of competencies that enable individuals to participate in the world system in more responsible ways than would be possible without such competencies.*

This statement suggests that, just as individuals can be effective participants in such groups as families, communities, and nations, they can also participate in the world system in responsible ways. It also asserts that the effectiveness of this participation by individuals depends on the degree to which they possess certain competencies.

Four Types of Competencies

What are the specific competencies which will improve people's chances of being more effective and responsible participants in the world system? These can be broken down into four distinct *types*, and each requires some explanation.

1. Awareness of involvement in the world system

Individuals, and the groups to which they belong, are involved in the world system in a variety of very specific ways and it may be useful to identify some of the basic dimensions of this very rich array of human experience. We must emphasize that what follows is only *one* conceptual framework. Undoubtedly there are others with their own strengths and weaknesses.

As individuals, each of us is involved in the world system:

a. *biologically*—because we are members of a single, common species and consequently share much in common with all humans.
b. *ecologically*—because we are a part of the earth's biosphere and thus inescapably linked to our planet's material and energetic structure.
c. *socio-culturally*—because we are enmeshed in the human-created environment we call culture. In the modern world human cultures have become a global environment. (The technologies, institutions, languages, and beliefs which make up human culture link us, our communities, and our nation to people, communities, and nations elsewhere in the world. Through these cultural linkages we influence the lives of others and they, in turn, influence our lives.)
d. *historically*—because much of the culture that surrounds us is an amalgam of technologies, languages, beliefs, and institutions initially created by humans who lived elsewhere in both space and time. Similarly, much of the culture surrounding others has been influenced by us or our ancestors.
e. *psychologically*—because we see the world beyond our borders through our perceptions, attitudes, and beliefs, just as our nation is viewed through perceptions, attitudes, and beliefs of others.

Although this description is overly simplified, it should be sufficient to make this point: *if an individual gains competence in perceiving how he or she is linked to the world beyond national borders, that individual is better equipped to participate effectively and responsibly in the world system.*

2. Decision making

Each of us is a decision maker as an individual, since we are constantly selecting from many possible alternative courses of action. We are decision makers also when we participate in the process of group or social decision making. For convenience, let's label these two aspects of experience as our "decision-making life."

Global interdependence affects our decision-making life in two important ways. First, the impingement of external events creates new conditions to which we must adapt—as individuals and as members of groups. The process of adaptation requires decisions.

Second, decisions once considered strictly personal, or local, or short-term have now become matters of far-reaching and long-term consequence. The choices we make as individuals and as group members can now influence the lives of others in distant places; these decisions will also have an effect on the well-being of future generations.

The participation of today's young people in the world system will be more effective and responsible if they are competent in: a) understanding their own self-interest as well as the interests of others; b) identifying possible alternative choices; and c) calculating and evaluating the consequences of different choices.

3. Judgment making

Every judgment we make reflects a belief. When we make a judgment like "The gap between rich nations and poor nations is widening each year," we are expressing a belief. Judgment also represents a choice from among alternative beliefs; there are a number of different beliefs we could hold about the gap between rich and poor nations. In most cases, this selection is not a conscious, deliberate process—we all hold countless beliefs without any awareness of how they were acquired and we often make judgments without any awareness that this involves a choice among alternatives.

In regard to the world systems there are at least six areas where critical judgments must be made in the years ahead. We can summarize these interrelated areas briefly as:

- a. those in which there are problems in managing cultural diversity;
- b. conflict and violence;
- c. cultural change;
- d. change in the inequalities in the distribution of such human values as wealth, health, respect, safety, education, power;
- e. human/biosphere interactions; and
- f. population growth.

In all these areas we will be making judgments as citizens. The critical actions and decisions about such issues will eventually be made by governments (including cities and states), by private organizations (such as churches, business firms, educational institutions), and by various international organizations. In all cases, the kinds of decisions made will reflect the judgments of thousands, indeed of millions, of individuals in this nation and elsewhere in the world.

Consider one example: the managing of cultural change—more specifically, technological change. People may choose to believe that any and all advances in technology are good, or that some areas of technology should be limited and not developed further. There are a variety of other alternatives. The important point is that the actual decisions, when made, will reflect the accumulated impact of judgments made by individuals—in their daily lives and in their roles as citizens. A striking example of this is provided by the referenda in various states on the future of nuclear power plants; voters are expressing their beliefs about the future of nuclear-energy development—judgments that will have a long-lasting influence on our lifestyles as well as on the management of technological change.

If our hypothesis about the crucial role of competency in judgment making is valid, then our schools have an important contribution to make in the development of that competency. Many of us are simply not equipped with the skills needed for making sound judgments. One handicap is underdeveloped skills in acquiring and processing information, which can range from difficulty in reading maps or problems with processing the constant flow of information from the mass media to the inability to make complex comparisons or logical inferences.

There are other handicaps in making judgments, including one we might call underdevelopment of moral reasoning skills. We may judge that a given action should be taken because it furthers one of our important values, but we might not realize that the same action will be destructive to another, equally important, value.

Also we all suffer to some degree from inadequacies in our states of self-awareness and self-consciousness. In its most primitive form this can manifest itself in a kind of egocentrism which makes us incapable of recognizing that our opinions about the external world are just that—opinions about reality, not necessarily reality itself. A similar fogging of judgment occurs when we view the world from an ethnocentric perspective.

Again, in our effort to be brief, we undoubtedly oversimplify a complex subject. But we hope that enough has been said to make clear the crucial need for this third type of competence—*competence that involves abilities to make more accurate and sophisticated judgments about the peoples, institutions, and social processes which constitute the world system.*

4. The exercise of influence

The notion of an individual exercising influence over some element of the world system at first seems quixotic. The vastness and complexity of global concerns seem far beyond the power of individuals or even the groups to which they belong. In fact, we tend to think of the system as beyond the control of even the most powerful political and economic elites.

Is the cluster of interrelated world problems—population growth, resource depletion, environment overload, violence, social injustice—susceptible at all to human intervention? This is a difficult question and there are others just as difficult—yet all are central to any attempt to develop education with a global perspective.

It may be that competence in exerting influence is an unattainable goal, but we are convinced that this is not the case. On the contrary, we believe that the enhancement of citizens' competence to exercise a greater degree of control over the concerns that affect their lives and the lives of their children and grandchildren is both attainable and crucial.

To support this conviction, we can point out two kinds of minimal competence in exerting influence. One such is adapting to those realities over which one has no control in ways that minimize their negative consequences for the individual. An individual may not be able to influence escalating energy costs, but he or she can find creative ways to adjust to this situation.

Another is the reduction of the number of unintended consequences that flow from the decisions made by an individual or by the groups to which he or she belongs. If, as we stated earlier, each of us is enmeshed in a global network in which our actions and choices impact on the lives of others, then to the extent that we make decisions which have a minimum of unintended or undesired consequences, we are exerting influence.

Beyond these minimal levels, there are many opportunities for exerting other kinds of influence. Let's look at an example of a family (the Jones family, of course) whose members are involved in efforts to exert influence in the context of the world system. On Tuesday, the family buys a car. They decided to purchase a compact, which is a smaller and more economical car than they would really like to have. They did so on the grounds that the bit of additional space, comfort, and speed they would ideally like to have in a car are less important values to them than a contribution to energy conservation, however small that may be. On Wednesday, Mrs. Jones, an agronomist, decides to leave her present position and take a job with a firm researching substitutes for toxic fertilizers. On Saturday, the Joneses' teenage children spend the day in a church-sponsored "hunger march."

The following Monday, Mr. Jones sends a small check to Amnesty International, along with a letter endorsing the organization's efforts to pressure a government into staying the execution of 20 political prisoners. On the same day a neighbor's child tells one of the Jones teenagers that he had seen her in a march on Saturday and asked why she had done that. She explained to the child that there are many people in the world who do not have enough to eat and the people who were marching were raising money to buy food for them. That night the Joneses host a meeting to interest their neighbors in joining a taxpayers revolt. The local city council had just raised taxes for the eighth consecutive year and Mr. Jones is outraged.

Each of these events in the life of the Jones family is an example of individuals engaged in efforts to exert influence in the context of the world system. The examples also point to five ways or modes of influence potentially open to individuals:

a. lifestyle decisions;
b. occupational and professional activities;
c. social action;
d. political activity; and
e. modeling and other kinds of educational activity.

Thus, we can state the fourth type of competency in these terms: *An individual who has developed some competency in exercising influence, however slight, over the institutions, processes, and problems that impinge on his or her own life, which affect the welfare of the groups to which he or she belongs and which shape the well-being of the human species as a whole, is more likely to be an effective and responsible participant in the economic, political, and social life of humankind.*

In summary, then, the goals of education with a global perspective to improve the likelihood of effective and responsible participation in the world system can be described as working toward four types of competencies:

—in the perception of one's involvement in the world system;
—in making decisions;
—in making judgments; and
—in exercising influence.

These competencies can be thought of as complex, multidimensional compounds of certain cognitive, perceptual, emotional, and social *capacities*. These capacities, in turn, imply more specific *abilities*. The chart that follows suggests some of the major capacities and abilities that seem to comprise each of the four competencies we have outlined.

The chart represents a reasonably comprehensive and detailed conception of global perspectives. When we consider the competencies, capacities, and abilities as educational goals and objectives, it becomes obvious that no one person can be expected to attain all of these or even to attain fully any one of them. In his position paper for the program, Robert Hanvey provides a useful insight into what we can hope to achieve.

> A global perspective is not a quantum, something you either have or don't have. It is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others. The educational goal broadly seen may be to socialize significant *collectivities* of people so that the important elements of a global perspective are represented in the group. Viewed in this way a global perspective may be a variable trait possessed in some form and degree by a population, with the precise character of that perspective determined by the specialized capacities, predispositions, and attitudes of the group's members. The implication of this notion, of course, is that diversified talents and inclinations can be encouraged and that standardized educational effects are not required. Every individual does not have to be brought to the same level of intellectual and moral development in order for a population to be moving in the direction of a more global perspective.[2]

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[1] These include Robert G. Hanvey, *An Attainable Global Perspective* (1975), available from the Center for Global Perspectives; James M. Becker, *An Examination of Objectives, Needs, and Priorities in International Education in U.S. Secondary and Elementary Schools*, Final Report to the U.S. Office of Education (1968); Charlotte C. Anderson, "Conceptualizing and Implementing Global Education: Rationale, Curriculum Materials, and Teaching Strategies for Elementary Schools" (Ph.D diss., Northwestern University); Thomas Buergenthal and Judith V. Torney, *Infusing International Human Rights into International Education* (Washington, D.C.: Department of State, U.S. National Commission for UNESCO, 1976); and work by many individuals including Chadwick F. Alger, Larry E. Condon, Robert E. Freeman, Judith A. Gillespie, John I. Goodlad, Judith Kies, David C. King, Gerald W. Marker, Howard D. Mehlinger, Ward Morehouse, Donald N. Morris, James Nathan, Betty Reardon, Richard Remy, Andrew F. Smith, Richard C. Snyder, Judith V. Torney, Kenneth A. Tye, Barbara Winston, Jayne Millar Wood, B'Ann Wright, and the Teacher Associates at the Social Studies Development Center, Indiana University.

[2] Hanvey, op. cit., p. 2.

Goals and Objectives

There are specific competencies involved in enhancing an individual's effective and responsible participation in the world system. For each *competency*, we can identify contributing *capacities*. In turn, these depend on traits which we have labeled *abilities*. In simplified chart form, these competencies, capacities, and abilities include the following:

COMPETENCE in . . .	**requires the CAPACITY to . . .**	**which involves the ABILITY to . . .**
perceiving how one is involved in the world system . . .	1) perceive oneself and all other individuals as members of a single species of life—a species whose members share: —a common biological status; —a common way of adapting to the natural environment; —a common set of biological and psychological needs; —common existential concerns; and —common social problems . . .	a) identify human beings as living things with characteristics which distinguish living from nonliving systems; b) locate the human species in a taxonomy of life; c) compare the human species with other life forms and identify points of similarity and difference; d) recognize that all humans create culture; perceive culture as our species' peculiar way of adapting to its environment (this also involves being able to identify those elements of culture which are universal, despite different geographical or historical settings); e) identify major historical events and trends that have shaped the global development of human culture; f) identify similarities and parallels in the historical experience of different groups and societies; g) identify certain common problems in different cultural settings; h) recognize that people culturally different from oneself have needs, behaviors, concerns, and life experiences similar to one's own; i) identify in one's own life needs, behaviors, concerns, and experiences common to all humanity.
	2) perceive self and all humans as a part of the earth's biosphere . . .	a) conceive of the natural environment as a single, integrated global system; b) perceive that the satisfaction of all human needs (psychological as well as biological) depends directly or indirectly upon the natural resources in the earth's biosphere; c) think of oneself as only one consumer of resources and to recognize that these resources come from geographically different parts of the biosphere; d) comprehend that the supply of many of the world's most critical natural resources is finite; e) understand that the activities of all humans, individually and collectively, affect the earth's biosphere; f) see that different lifestyles have different impacts on natural systems; g) perceive that there are alternative ways of acting out human/environment relations and that these alternatives have differing effects on environmental health.
	3) see how each person, and the groups to which that person belongs, are participants in the world's socio-cultural system . . .	a) identify in one's own life-space the technologies, institutions, languages, and beliefs which link one to people in other parts of the world; b) identify ways in which one's own community or region are involved in transnational flows of goods, services, information, money, and people; c) identify the interdependent networks (economic, social, military, ecological, and technological) which link the United States and other nations; d) conceive of a world system made up of many different entities such as international organizations (public and private), multinational corporations, national governments, and subnational groups (such as cities and states);

COMPETENCE in . . .	requires the CAPACITY to . . .	which involves the ABILITY to . . .
		e) perceive that most groups and organizations to which one belongs (e.g., churches, business firms, banks, youth groups) are involved in a variety of international activities, with consequences both for Americans and people in other countries.
	4) perceive that people at all levels of social organization—from the individual to the whole society—are both "cultural borrowers" and cultural depositors"; they both draw from and contribute to a "global bank of human culture" that has been and continues to be fed by contributions from all peoples, in all geographical regions, and in all periods of history . . .	a) conceptualize culture as a human creation varying among particular groups and societies, but serving universal objectives; b) trace the historical and geographical origins of —the technologies —the languages —the institutions —the beliefs that are important to oneself or one's community or nation; c) identify contributions (technologies, beliefs, institutions, languages) made by one's own community, nation, religion, or ethnic group to the "global bank of human culture."
	5) perceive that people have differing perceptions, beliefs, and attitudes about the world system and its components . . .	a) identify and describe one's own opinions, attitudes, beliefs, etc. about such questions as war and peace, inequalities in the distribution of the world's wealth, and other societies; b) identify the sources of one's own orientation toward the world; c) reflect on the possible consequences for one's self and others if one had different world views; d) recognize that others may view one's own nation or culture from another perspective; e) identify possible sources of the views others have of us.
making decisions . . .	1) make "creative" personal decisions regarding one's own lifestyles, in adjusting to "imposed and uncontrollable" changes . . .	a) recognize intellectually and accept emotionally the need for changes in lifestyles; b) identify and/or create alternative lifestyle possibilities; c) identify one's basic values and long-term interests; d) evaluate alternative lifestyles in terms of one's basic values and interests; e) become committed to specific changes in lifestyle which best meet one's own values and needs.
	2) perceive and identify the transnational consequences of one's personal decisions and of the collective decisions of the groups to which one belongs . . .	a) perceive that personal and collective decisions made by Americans have consequences for other parts of the world; b) discriminate among decisions and identify those with transnational consequences; c) identify the specific consequences of such kinds of decisions.
	3) "take into consideration" the interests of others when making decisions with transnational consequences . . .	a) empathize with others and to recognize their needs, feelings, and interests; b) hold others' interests as legitimate and valuable as one's own interests.
	4) perceive and identify long-term consequences of individual and collective decisions . . .	a) perceive that actions have consequences over time, and can —ramify —accumulate or aggregate; b) perceive that actions can have consequences difficult to identify or predict, especially over the long term.

COMPETENCE in . . .	requires the CAPACITY to . . .	which involves the ABILITY to . . .
	5) "take into active consideration" the interests of future generations when making personal and collective decisions . . .	a) identify basic needs and interests of future generations; b) identify emotionally with the yet unborn; c) hold the interests of future generations as legitimate and as valuable as one's own interests.
making judgments . . .	1) perceive the choices confronting individuals, communities, nations, and the human species, with respect to major world problems . . .	a) identify choices and alternative actions in respect to problems of managing: —cultural diversity —conflict and violence —cultural change —human/biosphere relations —population growth
	2) acquire and process information analytically and to use reflective moral reasoning when making judgments about world problems . . .	a) use standard references—maps, graphs, charts, documents, etc.—as sources of information; b) acquire information from direct observation and interviewing (in real or simulated settings); c) make systematic comparisons; make and judge logical inferences; create and test hypotheses; categorize, classify, and conceptualize; d) justify a specific value judgment by reference to a more general value; e) relate general values to specific situations.
	3) identify, describe, and analyze one's own judgments about world problems . . .	a) articulate one's empirical, moral, and prescriptive beliefs; b) perceive one's beliefs as choices among alternative beliefs; c) identify alternative beliefs; d) compare the empirical and ethical assumptions underlying different beliefs.
	4) perceive that human experience, earlier and elsewhere, may possibly be more useful for dealing with contemporary problems than beliefs dominant today . . .	a) perceive one's own and other societies within a frame of reference relatively free of ethnocentric bias; b) develop "progressively deeper levels of cross-cultural awareness"; c) engage in cross-societal and cross-cultural communications to learn about world problems; d) "use" the "traditional wisdom of humankind"—religion, literature, myths, and the visual arts—as a source for new insights, perceptions, and modes of thinking about contemporary problems.
	5) perceive the world system in a systematic manner . . .	a) identify interrelationships among trends, changes, and problems in the world system; b) perceive that any given action or change can have —multiple consequences —different consequences for different countries or for different groups within one country —different consequences for particular human values, e.g., wealth, power, safety, health.
	6) analyze, evaluate, and create models of alternative futures . . .	a) identify explicitly values one would like to see maximized in future world systems; b) identify alternative ways of organizing the world social system; c) portray these alternatives in scenarios, simulations, role-playing exercises, short stories, models, etc.; d) evaluate the consequences, for different value structures, of alternative forms of world social organization.

COMPETENCE in . . .	requires the CAPACITY to . . .	which involves the ABILITY to . . .
	7) analyze controversy surrounding an issue, problem, or policy . . .	a) identify and distinguish disputes over definitions, value claims, and factual claims; b) analyze the relative "validity" of alternative factual claims and definitions of values; c) tolerate, intellectually and emotionally, conceptual, factual, and moral ambiguities.
exerting influence . . .	1) exercise influence through	
	a) lifestyle decisions . . .	a) perceive relationships between elements in one's own lifestyle and problems, situations, or circumstances one wants to change or affect; b) identify concrete ways in which one can change or modify "undesirable" elements in one's lifestyle; c) commit oneself emotionally to making these changes; d) handle the emotional and philosophical issues arising from the realization that one's personal actions have only minuscule systemic effect.
	b) work-related activities . . .	a) identify relationships between one's job and/or profession and problems, situations, or circumstances one wants to change or affect; b) identify opportunities for action within one's occupation
	c) social action . . .	a) identify groups and organizations in one's life-space which engage in activities related to problems, situations, or circumstances one wants to change or affect; b) arrange one's time and responsibilities to allow for participation in these activities; c) commit oneself emotionally to involvement in these activities; d) identify potential opportunities for social action within groups and organizations of which one is a member and where one has the opportunity to advocate, initiate, and/or organize programs or projects; e) deal emotionally and philosophically with the problems which arise when given action programs 1) fail and/or 2) are recognized as having limited impact.
	d) political activities . . .	a) perceive that there are "alternative routes to international participation," i.e., organizations and institutions at local, state, national, and international levels through which individuals can exert influence regarding a given problem, situation, or issue; b) identify the organization(s) or institution(s) most relevant to the problem, situation, or issue with which one is concerned; c) assume an active organizational role, such as that of a supporter, advocator, or organizer of activity; d) deal emotionally and philosophically with situations and dilemmas inherent in all political activity (e.g., frustration, disappointment in the face of failure to achieve one's ends, moral ambiguities).
	e) modeling and other forms of education . . .	a) perceive that there are individuals who model their behavior on yours; b) identify situations and settings in which one can deliberately model competencies associated with effective and responsible participation in the world system, or engage in other forms of education.

EVALUATION PROJECT, SISTERS OF NOTRE DAME, BOSTON

Essentially the SND project is to try to assess where people are in relation to the ten values affirmed in the Mission Statement of the Sisters of Notre Dame (Liberation, Social Justice, Human Development, Openness, Religious Affiliation, and community). Knowing what is will hopefully lead to a clearer idea of what can be.

As you will see from the questionnaires, there are teacher, parent and two student forms (7-12 and 4-6). There are two questionnaires for parents-attitude and Value Priority. The first is to ascertain attitudes toward certain school practices and value positions. The second is to determine the priority in concrete choices among value positions. The instruments are meant to complement and correlate with eact other. In both forms the items are coded to the ten values. The student and teacher forms of these instruments vary a bit but are essentially parallel so that parent, teacher, and student attitudes and value choices can be correlated on various items. Teachers have also a Personnel Data Form to give more information on issues like teacher competence, and also the "Lead Self" and Lead Other" to see connection between leadership style and value choices. We are interested in how leadership style might be a factor in implementing value policies, etc. Teachers also took Kohlberg's Moral Judgment Interview. (random sample only)

Each school has also filled out a corporate profile and participated in the Operational Philosophy Process. The OP process took place before the data gathering phase and now the data is being looked at in relation to the Philosophy and goals spelled out by individuals and corporate groups. The idea being that the more information available the better the decisionmaking for future directions. All of the data is descriptive so judgment of others can't be made, but local groups can make informed choices. The more our philosophy and goals can direct our practice the better. And the more realistic the former is, the better for being truly generative.

The instruments or booklet may not be reproduced, but anyone who is interested in additional information and/or materials could contact me. Booklets are available for $3.00 each. Instruments use/ Program rental for processing may be arranged for various groups.

Jean MacCormack
Center for Human Potential
Anisa Project
School of Education
University of Massachusetts
Amherst, Massachusetts 01002

SCHOOL NAME________________________ ________SCHOOL CODE #________________

Individual Code #__________________ ________

Age______________ ________Male

Last completed grade in school __________ ________Female

PARENT QUESTIONNAIRE
-FORM D-

This Questionnaire has been put together by the Evaluation Team of the School Board of the Sisters of Notre Dame. It is designed to provide the Board and each school with information about what they do now, and ideas about what parents would like them to do in the future.

The Questionnaire consists of 50 statements that relate to your feelings about schools. Your job is to indicate the extent to which you agree or disagree with the statements.

There are five possible answers: Strongly Disagree, Disagree, Undecided, Agree, Strongly Agree. Show your feelings about each statement by circling one of the five possible answers below each statement. Please use a pencil to circle your answers. Erase completely if you decide to change your answer. Please circle only one answer for each statement.

Keep in mind that there are no right or wrong answers. The best answer is the one that honestly reflects your true feelings about the statements. It is not necessary for you to put your name anywhere on the Questionnaire.

Thank you for participating in the Evaluation Project.

When you have completed the Questionnaire please place it in the self-addressed return envelope that has the SAME CODE # as the one found on your Questionnaire, and mail it to the school. Questionnaires will not be read at the school, but will be turned over directly to the Evaluation Team.

1. I would like the school to teach my children to be independent and to think for themselves.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

2. I feel that courses to explore other religious faiths should be offered to students in catholic schools.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

3. I would like my children to attend a racially integrated school.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

4. I feel that parents should be involved actively in making school policy decisions.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

5. I feel that obedience and respect for authority are the most important values to be taught in school.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

6. I feel that teachers should not put young children in groups according to ability.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

7. I would like my children to be taught that for the most part our economic system is just.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

8. I feel that children learn most when the teacher directs the class.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

9. I feel that equal amounts of money should be spent on physical education programs for boys and girls.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

10. I would like to see community leaders have an active role in the school program.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

11. I feel that children learn best when they have to compete with others (for grades, prizes, etc.)

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

12. I feel that teachers are only responsible for my children's academic progress.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

13. I feel that older teachers are more traditional in the way they teach

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

14. I would like my children to attend a school where there is strict discipline and not too much freedom.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

15. I would like my children to be able to decide for themselves if they want to participate in any religious services held at school.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

16. I feel that prayer should be a required part of the school day in a Christian school.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

17. I feel that religious education for adults should be offered by the school.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

18. I would like the school to teach my children that racial integration is absolutely necessary for our society.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

19. I feel that the school should publicly speak out for the poor and powerless in the community.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

20. I feel that the lay teachers in a catholic school are not as important as the nuns and priests.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

21. I don't feel that students should have any say in decisions about school policies.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

22. I feel that schools should have programs which help my children develop their individual talents(in all subjects)

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

23. I feel that women teachers are less strict than men teachers.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

24. I would like my children to be required to take courses that teach them about social justice issues (poverty, racism, etc.)

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

25. I feel that parent meetings where religion and faith are discussed should be a regular part of the school program.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

26. I feel that the school should be concerned about the basic academic skills and not spend so much time on other things.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

27. I would like the school to teach my children that certain things in our society have to be accepted, they can not be changed.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

28. I feel that the school should be offering classes to adults as a regular part of the school program.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

29. I feel that persons who are homosexuals should not be hired as teachers.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

30. I feel that teachers should have to attend religious activities that are part of the school program.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

31. I feel that the most important goal of a catholic school is to teach values.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

32. I feel that students of minority groups should be actively recruited and given special scholarship assistance by private schools.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

33. I feel that the school should not get involved publically in controversial community affairs.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

34. I feel the school should have courses that help children grow up to understand themselves and other people better.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

35. I feel that the school should be having the Mass and sacraments for students and faculty as a regular part of the school program.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

36. I would like the school to teach my children that they are responsible for the welfare of others.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

37. I feel that new teachers have problems with discipline.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

38. I feel that the way teachers act toward each other has a great effect on children.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

39. I feel that the school should require all students to be involved in some community service activity as a regular part of the school program.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

40. I feel that teachers should be continually learning new things so they can teach better.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

41. I feel that truth and justice are the most important virtues to be taught in school.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

42. I feel that the school should invite community groups to use the school facilities.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

43. I feel that learning to get along with other people is just as important to learn in school as academic subjects.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

44. I would like the school to teach my children that poverty is a social evil that can be eliminated.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

45. I feel that speakers on religious subjects should be invited to speak to faculty, staff, parents and students.

STRONGLY DISAGREE   DISAGREE   UNDECIDED   AGREE   STRONGLY AGREE

46. I feel that teachers should not take a position in the classroom on controversial moral issues.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

47. I feel the most important goal of the school is to make my children do well in the subjects required to graduate.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

48. I feel that children can be trusted.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

49. I would like my children to be able to decide for themselves if they want to take religion courses at school.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

50. I feel that school rules and policies should be enforced with no exceptions.

STRONGLY DISAGREE DISAGREE UNDECIDED AGREE STRONGLY AGREE

SCHOOL NAME______________________________ SCHOOL CODE NUMBER______________

Individual Code # ____________

Male ___________

Age ____________

Female__________

Last completed grade in school__________

VALUE PRIORITY PROFILE
- FORM D -

This Value Priority Profile has been put together by the Evaluation Team of the School Board of the Sisters of Notre Dame. It is designed to provide the Board and each school with information about what they do now, and ideas about what parents would like them to do in the future.

The Value Priority Profile consists of 8 situations. Each situation requires a response and has a set of choice actions, responses, decisions or characteristics. Your job is to put these choices in order from the one most important to you to the one least important to you.

For example:

If I won $ 500.00, I would ....

1. c	a. travel
2. a	b. save it
3. b	c. contribute to charity

In the example, "contribute to charity" is the first choice, "travel" is the second choice, "save it" is the third choice.

You should indicate your answers by writing the letters of the choices on the numbered lines provided to the left of the list of choices. Your first choice should be written on line # 1. Your second choice on line # 2 and so on. Please read all the choices before you mark your answers.

Keep in mind that there is no right or wrong order. The best order is the one that honestly reflects what you would actually choose. It is not necessary for you to put your name anywhere on the Value Priority Profile.

Thank you for participating in the EVALUATION PROJECT.

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1. IF THE SCHOOL WAS HAVING PROGRAMS FOR PARENTS, I WOULD...
(Please list in the order of importance to you.)

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________
9. ____________
10. ____________

a. A presentation and discussion on subjects like: poverty, integration of the schools, and world hunger

b. A talk for parents on new roles in the family for women

c. A program planned and presented by students on their individual school projects

d. Parent effectiveness training: a program which emphasizes parents and children learning to communicate with each other

e. A religious service for parents

f. A social gathering so parents can get to know each other and the faculty

g. A speaker talking about discipline and how important it is to trust children

h. A planning meeting to start fund-raising events for scholarship aid to needy students

i. A meeting where parents will be asked to publically support racial integration

j. Discussion of religious/faith issues with others

---

2. IF MY CHILD CONTINUALLY MISBEHAVED, I WOULD...
(Please list in order from the action you would most likely take to those you are least likely to take.)

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________
9. ____________
10. ____________

a. Have my wife/husband handle it

b. Think about the problem to see if there is anything I can change to help the situation

c. Try to make some time to give the child attention

d. Stop the child immediately and let the child know how disappointed I am

e. Call a friend and ask advice

f. Talk with the child about the situation and try to agree on a solution

g. Take something away from the child which he/she wanted or not allow the child to do something

h. Make stricter rules and watch the child closely

i. Physically punish: spanking, slap, or no supper

j. Talk together with wife/husband, the child and the rest of the family(if situation requires) to try to work out a solution

3. IF I WAS ASKED WHAT I WOULD LIKE MOST TO TEACH MY CHILDREN, I WOULD SAY...
(Please list in the order of importance to you.)

1.________________
2.________________
3.________________
4.________________
5.________________
6.________________
7.________________
8.________________
9.________________
10.________________

a. To be able to set their own goals in life and work to accomplish them

b. To trust other people and be trustworthy

c. To be able and willing to stand up for what they believe in

d. To be open-minded to ideas and other people

e. To be concerned about people and be able to work with others

f. To feel confident and believe in themselves

g. To be independent and be able to think for themselves

h. To believe in God and have moral values

i. To be responsible

j. To be honest and fair in all their dealings with others

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4. IF A TEACHER TOLD ME MY CHILD WAS MISBEHAVING IN SCHOOL AND SUGGESTED THAT SOME EXTRA TESTING OR COUNSELING MIGHT HELP, I WOULD ...
(Please list in order from the response you are most likely to make to those you are least likely to make.)

1.________________
2.________________
3.________________
4.________________
5.________________
6.________________
7.________________
8.________________
9.________________
10.________________

a. Listen but probably not act on the suggestion

b. Question and try to clarify, so that I understand clearly what the teacher feels the problem is

c. Tell my husband/wife and let him/her make the decision

d. Assure the teacher that the child would improve and be very firm with the child at home

e. Seriously question the teacher's qualifications to make such a recommendation

f. Be very upset and feel that I had done something wrong as a parent

g. Want to talk it over with the child and my husband/wife before making any decision

h. Would not dismiss the suggestion until I had all the information needed to decide

i. Would feel the teacher is probably overreacting

j. Be skeptical unless the teacher was someone who I knew and trusted

5. IF I HAD SOME SAY IN DECISIONS ABOUT THINGS THE SCHOOL MIGHT DO IN THE FUTURE, I WOULD ...
(Please list in the order of their importance to you.)

1.______________
2.______________
3.______________
4.______________
5.______________
6.______________
7.______________
8.______________
9.______________
10.______________

a. Want qualified teachers from minority groups to be hired

b. Want some programs for updating religious and moral education goals of parents

c. Want the school to be more public about its moral and educational goals and programs

d. Want regular programs for helping teachers keep up to date on new materials and methods of teaching

e. Want programs for parents, students, and teachers to foster a spirit of unity and cooperation among them

f. Want parent involvement in planning decisions for the future

g. Want the school to have an active social service program that students could participate in

h. Want some form of prayer to be part of the regular school day

i. Want courses and programs set up to help individual stude reach their personal and academic goals

j. Want regular evaluation of programs and personnel in order to both improve and encourage

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6. IF MY CHILD TOLD ME THAT A TEACHER WAS TREATING HIM/HER UNFAIRLY IN SCHOOL, I WOULD...
(Please list in order from the action you are most likely to take, to those you are least likely to take.)

1.______________
2.______________
3.______________
4.______________
5.______________
6.______________
7.______________
8.______________
9.______________
10.______________

a. Talk the situation over with my wife/husband

b. Be sympathetic but tell the child to ignore it

c. Call the school and talk to the teacher about the situation

d. Talk to the child about people's feelings and what it means to be fair, and ways people can deal with conflict

e. Let the child handle it on his own, unless the situation gets worse, then intervene

f. Try to arrange a meeting with the teacher, the child, and yourself to arrive at a solution

g. Ask the child how they would like you to help them

h. Call and ask the principal to intervene

i. Insist the teacher apologize to the child

j. Ask to have the child taken out of the class immediately

7. IF MONEY WAS NOT A FACTOR AND I WAS DECIDING NOW ON WHAT SCHOOL TO SEND MY CHILD TO, I WOULD...
(Please list in the order of importance to you.)

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________
9. ____________
10. ____________

a. Look for a school where teachers really enjoy children and are interested in their personal growth as well as academic growth

b. Look for a school where teachers treat students as individuals and give them individual attention and programs

c. Look for a school that teaches social justice and gives children the opportunity to serve other people

d. Look for the school that shares its resources and is actively involved in the local community

e. Look for a school where teachers encourage students to question and make decisions for themselves in the classroom

f. Look for a school where the religion program is effective in teaching values

g. Look for a school that is well known for its values, goals, and programs

h. Look for a school where there are children of various races, religions, and social backgrounds

i. Look for a school where there is not too strict a set of regulations and children are treated like they are trusted

j. Look for a school that has a clear philosophy and goals

……

turn to page 5 for situation #8

8. THE FOLLOWING IS A LIST OF 20 CHARACTERISTICS THAT COULD DESCRIBE A PERSON. (Please list them in the order of their importance to you.)

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________
9. ____________________
10. ____________________
11. ____________________
12. ____________________
13. ____________________
14. ____________________
15. ____________________
16. ____________________
17. ____________________
18. ____________________
19. ____________________
20. ____________________

a. Imaginative(daring, creative)
b. Independent(self-reliant)
c. Intellectual(intelligent)
d. Loving(affectionate, tender)
e. Ambitious(hardworking, aspiring)
f. Attractive(pleasing to others)
g. Trusting(willing to risk)
h. Courageous(standing up for your beliefs)
i. Respected(admired by others)
j. Broadminded(open-minded)
k. Forgiving(willing to pardon others)
l. Empathetic(sensitive to feelings of others)
m. Clean(neat, tidy)
n. Obedient(dutiful, respectful)
o. Honest(sincere, fair, truthful)
p. Religious(belief in supernatural)
q. Self-controlled(self-disciplined)
r. Helpful(working for the welfare of others)
s. Loyal(faithful to ideals, persons)
t. Logical(rational, consistent)

PART IV

SOME STARTING POINTS
for
EDUCATION FOR PEACE AND JUSTICE

A. Education for Peace and Justice in Schools

This contains the criteria and expectations we have set up for any school that wants to work with us. Further, it outlines the basic goals we have for each of the major areas of EPJ that we emphasize in schools.

B. Mutuality in Education

Why this is an important part of EPJ and a good place to begin EPJ for many schools. Also, some first steps in implementing mutuality in the process of education.

C. World Hunger

Why this is a good starting point for EPJ and some resources and teaching suggestions for incorporating world hunger into the curriculum.

D. Multicultural Education

A rationale for beginning with this as a way of implementing EPJ and some beginning suggestions for doing so.

E. Community Service

One process we have used for helping elementary schools develop a community service program -- over a one-year period of time.

I. Criteria for Working with the Institute

Based on our experience in working with whole faculties, it is important for us that there be a real seriousness on their part in working with us in education for peace and justice.. In operational terms, schools wanting to work with us should be willing to:

1. meet with the Institute in the spring at least twice, once to explore working with the Institute and once to set goals and plan for implementing those goals in the following year and to set dates for the in-service parts of that plan;

2. work as a total faculty in deciding what to focus on for our work together and in implementing that focus;

3. appoint a liaison person or team to keep in regular contact with the Institute, to keep their faculty fully informed on their communications with the Institute, and to see to it that there is coordination of education for peace and justice efforts among the whole faculty;

4. set aside a minimum of 15 hours of in-service time during the year for work with the Institute (see each "Option Area" for preferred amounts of time);

5. look at justice and peace as values to be incorporated into the school (the process of education) and into our lives, as well as into the larger community and world;

6. have one in-service session at the Institute and have each individual visit the Institute's Curriculum Center at least once during the year's work.

II. What Schools Can Expect of the Institute Staff

Based on our goals in working with schools, we will try to work with them in the following ways during the year:

1. We will be in contact with schools apart from our in-service sessions, so that we can
   a. encourage individuals to take advantage of learning opportunities (our own resources, workshops, celebrations, and those of others) beyond what the whole faculty is doing, and
   b. invite individuals to join us in community actions or service designed to promote justice and peace in the broader community.

2. We will consult with the whole faculty or its representatives in planning the agendas for our in-service sessions.

3. We will evaluate regularly with the faculty, so that together we can better meet their needs and ours.

III. Possible Formats

We encourage each group to develop a format that meets their particular schedules and preferences. Some suggestions are to have three sessions of five hours each, have one session of six hours and three sessions of three hours each, have two whole days of six hours each and one session of three hours, have a weekend away together as a faculty (Friday evening to Sunday afternoon), etc. The time frame within which the sessions take place can be anywhere from a whole school year to a week, depending on the subject covered and the preference of the faculty. Each option area has listed a preferred number of hours that we recommend you spend on it, and we offer a recommended format

IV. Option Areas

A. Multicultural Education

-GOALS:

1. To gain an understanding of what multicultural education is and to explore why it is important for both minority children and white children.
2. To develop suggestions about how to overcome myths and teach valid concepts about at least one African culture.
3. To examine the traditional images of the Native American and the Black American; to explore how these images come to us through our culture and especially in our educational systems, and what teachers can do to correct these traditional images.
4. To make more explicit the connection between multicultural education and racism: a)to raise awareness of how racism is evidenced in textbooks and childrens' books, and to provide tools for critical evaluation of books and other curricular materials; administrative decisions of the school; the total environment of the school; faculty attitudes; and testing; b) to examine the differences between black and white cultures within the classroom; and c) to look at strategies for change.

-FORMAT: to be diecided mutually with the faculty in connection with their goals

-TIME: minimum 15 hours; recommended 25 hours

B. Racism

=GOALS:

1. To gain an understanding of the concepts of institution, institutional violence, racism, and institutional racism.

2. To increase awareness of how institutional violence affects each of us.

3. To focus on institutional racism in education: a) to raise awareness of how racism is evidenced in: textbooks and childrens' books and to provide tools for critical evaluation of books and other curricular materials; the administrative decisions of the school; faculty make-up and attitudes; and testing; b) to examine the differences between black and white cultures within the classroom.

4. To look at two other examples of institutional racism -- housing and employment -- and examine their relationship to education.

5. To explore in detail strategies for change -- what is necessary and how to go about it.

=FORMAT: to be decided mutually with the faculty in connection with their goals

=TIME: minimum 15 hours; recommended 24 hours

C. Mutuality in Education

=GOALS:

1. To link the process of mutuality in education to the whole area of peace and justice.

2. To explore the institution of education and examine it in light of justice criteria.

3. To introduce the process of mutuality as a way to implement justice in the school environment.

4. To explore the values of self respect and mutual respect that are embodied in the mutuality process and to explore the skills and processes that implement these values, eg. non-judgemental listening, mutual problem solving, cooperative rule-making, concensus decision-making, creating cooperative learning environments, making mutual contracts with individual students, non-violent conflict resolution.

5. Additional time with the school can be spent in an individualized way, eg. with an individual class or an individual teacher or a small group of teachers.

FORMAT: to be decided mutually with the faculty

TIME: minimum 15 hours; recommended 24 hours

D. Christian Service

=GOALS:

1. To explore the meaning of service, to look at possible service opportunities for students and faculty, and to consider what is necessary to prepare for and implement a good service program in a school.

2. To communicate to the faculty a planning and evaluation process; and to help faculty, students and parents plan, implement and evaluate a moderate service program for a good portion of the year, as a first step toward a fully-integrated, year-round program for the school.

3. To help the faculty incorporate the works of justice (social change) into their service efforts, along with the traditionally important works of mercy, and to expose the faculty to both kinds of service.

4. To provide some information on a specific issue, eg. hunger, elderly, around which service efforts could be organized.

=FORMAT: Best to spread this out over a 6-9 month period

=TIME: minimum 15 hours; more, depending on amount of information desired in Goal #4

E. Global Interdependence

=GOALS:

1. To help the faculty become more informed on the realities of global interdependence (food, energy, the environment, trade, etc.), through lecture, discussion, audiovisuals, experiences, and reading.

2. To help the faculty themselves to act on behalf of the global community, through such ways as changing our styles of living, being in contact and/or working with groups whose concerns are global justice and peace, and sharing actions as a group themselves.

3. To help the faculty integrate this issue of global interdependence into the curriculum -- that is, into course work (especially religion, social studies, science, english), field trips, and extracurricular programs.

4. To relate the principles of global interdependence to interdependence within the classroom and the school.

5. To help integrate concern for the global human community into the lives of the students through Christian service opportunities, through celebrations (liturgical and others), and through faculty oriented actions.

=FORMAT: to be decided mutually with the faculty

=TIME: minimum 15 hours

MUTUAL EDUCATION AS A STARTING POINT FOR EPJ

If peace means anything, it means cooperation among peoples. If justice means anything, it means each person participating in the shaping of her own destiny (see Introductory Essay, P. 7) If these are the values we want to teach in the school, then they must permeate the process as well as the content (curriculum) of learning. "The medium is the message" in a very real sense, and thus EPJ leads necessarily to what we and others call "mutual education."

Mutual education is an educational methodology that revolves around cooperation and participation. It means mutual decision-making processes, shared responsibility, cooperative ways of learning and relating. It is neither authoritarian (adults alone decide what is good for students) nor permissive (students alone decide what is good). Rather, students and faculty struggle together to reach mutually agreeable decisions about such things as course content, evaluation, rules and consequences, the use of time and space.

There are five basic reasons why mutual education is a good place to start EPJ. First, it brings questions of development and justice to a level where students can readily understand them. Justice demands participation. If it is true that underdevelopment or poverty is more a matter of powerlessness than anything else (see Introductory Essay, p. 3 , Goal #4) and that the basic solution to poverty is more a matter of redistributing power than goods, then this is also true in the school. The school becomes a microcosm of wider society. Students often have some idea of the meaning of powerlessness and can be led from experience/reflection on their school situation to a greater understanding of the needs of the poor.

Secondly, we feel that it is critical that Catholic schools graduate students "concerned about and skilled in peacemaking and the achievement of justice" (To Teach As Jesus Did, #109). How are our schools doing in producing agents of social change? Most students are quite skeptical about being able to change anything. Institutions seem too complex. The world is run by a few and their own lives never intersect with that world. But if we would be willing to invite students to help change their own immediate institution, the school; that is, take responsibility for their education and share in the decision-making, then we help to counter the defeatism/paralysis that students develop. We also help to overcome some of the apathy that bothers us so much in young people. How? People tend to "care less" about matters in which they have no "stake." Shared responsibility and consensus decision-making are often lengthy processes, but the level of commitment to the decisions made is much higher.

Thirdly, we are rightly concerned about educating children to freedom and responsibility -- that is, helping them to develop initiative, learn how to handle freedom/choice, become more resourceful and responsible. Mutual education, by sharing decision-making with students, helps to foster these values/skills. Similarly, we are rightly concerned about developing healthy self-concepts -- a sense of dignity and value -- in children, and about helping to equip them to stand firm in their convictions -- in part, to be peace-makers and agents of social justice -- in the face of the many peer and societal pressures they will encounter throughout their lives. By allowing students to help shape their own education, by helping them feel good about themselves, and by calling forth a high level of initiative and responsibility, mutual education can paly a significant role in furthering these ends.

Fourthly, mutual education is in large measure the operationalization of community and the directives of To Teach As Jesus Did (#23 and elsewhere). "Education for Justice: One Model" (see Part III) defines community partially in terms of mutual education and provides an instrument whereby a school can evaluate itself on its commitment to and implementation of "community" and "mutual education." Faith community is a central concern in Catholic education, and mutual education is the point of intersection between faith community and EPJ. They inevitably reinforce each other.

Finally, mutual education, unlike some aspects of EPJ, clearly touches the entire school and every person in it. May faculties that are resistant to the more global dimensions of EPJ, are willing to examine seriously mutual education and the nonviolent communication and conflict resolution skills that are prerequisites for truly mutual education

Nevertheless, mutual education is very threatening. One of the milder questions asked is "how do you share power without chaos setting in?" We have three recommendations: move one step at a time, make sure that each faculty member is at least willing to try to take the next step, and help create a climate of love and trust. A word about each of these recommendations.

There are many first steps in implementing mutual education. Students (and faculty) generally have little experience with shared responsibility and thus must move gradually. Rather than walk in the first day of class and hit students with a "well, what should we do in this course?", schedule your course in such a way that you can expand each section if the students so wish. Take the first week of material on a subject, for instance, and then evaluate it with the students after that week, asking whether you both want to take a second week on the material. Another possibility: save a few weeks at the end of the course for topics which you and the students agree to pursue. They can ask for some more on topics already covered or ask for new topics. You need to be honest with them. If you are unable to prepare presentations on several new topics yourself, tell them so and ask to work it out together.

Another first step would be to help make the student government more effective. What often happens, even when student representatives are allowed to participate in decision-making, is that these representatives fail to be held, and hold themselves, accountable to their constituencies. Thus, 98% of the student body is left out of school-wide decision-making, learning thereby to be apathetic as citizens and not hold their political representatives accountable. Have the students work out an effective system of accountability, while looking for ways that students can participate in more than "token" ways in school-wide decision-making.

The second recommendation -- that each faculty member be willing to take the next step -- requires that the faculty itself operate on the basis of mutual decision-making. Consensus, and common sense, dictate that all involved should give at least a reluctant yes (for instance, "I don't think that's a bad idea, even though I'd see other steps as better"). For a faculty to work through this area and other difficult matters, as a group in which each person's concerns are taken seriously, it is quite helpful that the faculty is working at becoming a community of faith.

But a climate of trust and love must also be worked on between faculty and students and between students and students. Some first steps for faculty include:

1. To call all children by name when talking with them.
2. Always to use the children's names with reverence in your voice.
3. Daily to greet each student with some positive, life-giving words.
4. To speak daily to each student on a one-to-one level, even if only two or three words.
5. To recognize the strong quality in each student aand to call it forth daily.
6. To help the children in each situation feel successful by accepting all work as good and discuss with the children ways in which theyy can improve -- no grades.
7. To help each student develop a sense of being different and the beauty and power that differences can create.
8. To help students recognize differences in ability. Construct a situation in which the two people working together will demonstrate strengths in different aspects of the project, thus creating a need for each other.
9. To allow time each morning for a twenty to thirty minute period of free sharing.
10. To help the students recognize strong qualities in themselves, as well as in others. Students may be asked to name that quality in themselves of which they are proudest. Students can also name the quality of which they are proud in each other.
11. To allow students to participate in the evaluation process. At first, though, they should only be allowed to point out the positive aspects of each other's work. Once such positive reinforcement has raised the level of trust sufficiently, they can also point out areas that need improvement.

As attractive as mutual education is for a starting point for EPJ, there is one danger. The focus of concern could turn exclusively inward. "We can't work for justice and peace in the community or world until we practice justice and peace in our school" is true, except when working on the community and global levels is delayed until perfection is achieved on the school level. We will never practice justice and peace adequately. As we work on becoming more cooperative or interdependent in our classrooms, in faculty meetings, and in school-wide decision-making meetings, we need to look at becoming more interdependent with the local community (reciprocally sharing facilities, personnel, etc.) and more interdependent with the globe (using natural resources, talents, money, political power more responsibly). Thus, "interdependence" as an organizing concept or theme links mutual education and many of the other aspects of EPJ. Seen in this perspective, mutual education makes an even more attractive starting point.

Of special interest to teachers wanting to implement mutual education is Stephanie Judson's Manual on Nonviolence and Children (see appendix envelope for a brochure). Also of help is the Quaker Project on Community Conflict's Children's Workshops in Creative Responses to Conflict. See appendix envelope and write to Priscilla Prutzman -- she has a test to measure changes in attitudes toward conflict resolution.

WORLD HUNGER AS A STARTING POINT FOR PEACE EDUCATION

Strategically, world hunger is one of the best starting points for initiating peace education in a school. At the same time that we encourage individual members of a faculty, either in their own or in team-taught courses, to move ahead on integrating peace and justice into the curriculum, we feel that it is crucial that there be an issue or project on which the entire faculty can move togehter. Because it is a life-and-death issue for 25% of the world's population, because it is less controversial -- at least at first -- than many other peace and justice issues, and especially because it is an issue that cuts across all disciplines, world hunger has been chosen by many faculties with whom we work as their point of entry into peace education.

Biology, chemistry and other natural sciences focus on food, protein, energy, and environmental concerns. Home economics and health education classes are working on alternate (less meat) meals that are both nutritionally sound (read Diet for a Small Planet, from Ballantine Books; and show either the film based on the book, produced by Bull Frog Films, Box 114, Milford Sq., Pa. 18935, or the filmstrip on food and the future in the "Dimensions of Change" kit produced by Doubleday Multimedia) and that are appealing to children. Economics classes can discuss the trade issues involved, the reality and role of multinational corporations, agribusiness and the plight of small U.S. farmers and farm workers. History and geography classes can get into the land/water/energy/fertilizer issues, population, and the history of it all. Other social studies and civics classes can examine national budget priorities, legislative processes and political change, global initiatives (e.g., the UN conferences and follow-up on food, population, the law of the seas, trade and development.)

Hunger equations like 1 million tons of fertilizer (what India couldn't afford to buy in 1974) equals 10 million extra tons of food equals a subsistence diet for 50 million people; or grain-to-animal-protein ratios like 7 or 8 lbs. of grain to produce 1 lbs. of grainOfed beef protein, 4 lbs. of grain to produce 1 lb. of pork protein, and 2½ lbs. of grain to produce 1 lb. of poultry protein, provide challenges for math classes. ("World Hunger and Our Response," our 18-minute filmstrip/cassette, presents such equations and ratios, as well as a brief introduction to the realities of world hunger and what we can do about it). A book like Child of the Dark: The Diary of Caroline Maria de Jesus (New American Library) the story of a Brazilian slum dweller and her struggles against hunger and powerlessness, makes excellent reading for a high school literature course.

Language arts, art and music have an important role to play. One danger of focusing on world hunger is creating an entirely negative image of Third World peoples. Impoverished and starving peoples are often perceived as inferior (though, of course, through no fault of their own). As superior people, the, and generous too, our response is to help them because they cannot help themselves. This often quickly leads to exporting our answers to their problems (population control, capital-intensive rather than labor-intensive farming, "free enterprise" and multinational corporation investments). In presenting the proples of the world to children, it is vital to present their cultures and help the students see the values and contributions that these people can share with us. "Interdependence" requires that we learn from others as we share with others.

Another strategic advantage of starting peace education with world hunger is that it does not necessitate immediate curricular change, though hopefully and naturally extracurricular activities will lead to many or all of the above curricular recommendations. Such extracurricular activities can include periodic poverty meals (e.g. rice for Asia; refried beans for Lating America) or a "Third World banquet" at which 1/3 of the group is served an banquet while 2/3 eat a poverty meal. Such consciousness-raising efforts should be accompanied by some presentation of the peoples who eat such a meal as their daily fare. The meal should lead to further identification with these people and to an appreciation of the positive elements of their life. Another idea -- invite a representative of Bread for the World (write 207 E. 16th St., N.Y., N.Y. 100[illegible]3, for speakers in your area) to a school assembly, not only to talk about hunger but especially to explain how students can effect changes in government policies regarding world hunger.

Along this same line and consistent with our emphasis on integrating one's life with the content of one's curriculum, world hunger provides ample opportunity for children and adults alike to "do something." We feel strongly that as we teachers make students aware of problems like world hunger and stress their obligation to respong, we have a serious responsibility to help them see how they can respond. With world hunger, there are many "cans" to accompany the "ought". These include "walks for development", collecting for UNICEF, investigating food store (e.g. bakeries) waste, seeking out the 50% of those poor who are eligible for food stamps but who have not been notified, 24-hour group fasts with financial sponsors for each hour, food collection and distribution for the hungry in one's own community, letters to Congress and the President, vegetable gardens at home and at school, using fertilizer only for food production, reducing meat and liquor consumption, exploring ways of feeding pets more responsibly (see Eating as Brothers and Sisters, published by our Institute; and the "Hunger on Spaceship Earth" packet developed by the American Friends Service Committee, 15 Rutherford Pl., N.Y., N.Y. 10003 for further ideas).

Pedagogically, world hunger is a good starting point. Food is something we all relate to and starving children touch our sensitivities in a way that few other things do. This is a "teachable moment." Students are asking questions about hunger; many are quite concerned. And once we get into the hunger question, we discover that it is a focal point for many related issues -- all those listed above, under each discipline. The concern for hunger can send students into these related issues with additional interest. Further, any examination of and especially action on the hunger question are liable to lead to parental concern -- a good opportunity, then, to involve parents in education and to do some adult education at the same time.

Finally, difficult as they are, the attitudinal and life-style changes we are being called on to make concerning hunger seem to be more willingly adopted than on other issues and they lead to changes concerning these other issues. It is not impossible for most people to see that the right to eat is just that, a basic human right. And consequently, alleviating hunger is a matter of justice (redistributing scarce resources to ensure that all have enough), not charity (sharing only if there is a surplus). Concerning life-style changes, eating more responsibly ("as brothers and sisters") can lead to other changes -- consuming more responsibly in general; raising families more responsibly; using one's talents more responsibly; exercising greater political responsibility; banking, investing and buying more responsibly. We all move one step at a time. Curricular, political, and life-style action on world hunger is an excellent first step.

MULTI-CULTURAL EDUCATION AS A STARTING POINT

A true multi-cultural educational program provides educational opportunities with three objectives: (1) to encourage and actively promote a deep respect for racial and cultural differences and an ability to rejoice in and learn from those differences; (2) to cultivate an awareness of how the economic and social institutions of our society have handled and are still handling those differences, and an awareness of the possibilities for change; (3) to help students perceive that the different cultures and peoples of the world are linked together in an interdependent system in which the struggles of one are really the struggles of all, and to help students learn how to live as "interdependent beings" or "global citizens."[1]

We feel multi-cultural education is a good and effective starting point in EPJ. Children, as well as adults, have to deal all through their lives with the fact that people are racially and culturally different from each other.[2] One of the facets of preparing children to live happily, at peace with themselves as well as with others, is to prepare them to acknowledge those differences, be glad they exist, and realize the richness that diversity adds to all our lives. Multi-cultural education should help each child feel happy about herself, her culture, her heritage, her background because of what her culture is in itself. If that child is a member of a racial minority in this country, her education must not in any way, directly or indirectly, make her feel inferior. If that child is a member of the racial majority in this country, her education must not in any way make her feel superior to other racial groups.

A second cluster of reasons why multi-cultural education is a good starting point for EPJ is that it provides essential cognitive and affective input for developing students who are "concerned for and skilled in peacemaking and the achievement of justice." Films about and appeals for peoples in economically poor countries often paint totally negative pictures of these peoples. But the poor are more than "poor." The richness of their cultures and their contributions and value to the human family have to be presented, and multicultural education should be doing just that. If promoting the dignity of others is part of "action on behalf of justice," and if a part of dignity is being able to make a contribution to others, our educational systems need to provide opportunities for all members of the human family to share their values, insights, and talents.

Moving toward the affective side of education, multicultural education helps to create an awareness of the oneness of the human family -- "human solidarity", in Pope Paul's words (On the Development of Peoples). Global interdependence needs to permeate our everyday life. UNICEF and others provide good materials for appreciating our human solidarity. Further, UNICEF and others provide opportunities for even very young children to live out this interdependence -- eg. "trick or treat" for UNICEF. Presenting the peoples of the world and the needs of the world through the persons, values and needs of the children of the world can be quite effective. Finally, if we are concerned about developing concerned students, then we have to bring the peoples of the world to life. Students (and others) are not concerned about statistics. Concern only begins to develop when there is the recognition of the humanity of the others. Multicultural education can help tremendously in the task of human recognition.

In practical terms, how does one promote the attainment of the three major objectives listed at the beginning? Concerning Objective #1, a point of clarification is needed. When we are talking about "cultural differences," we are talking primarily about cultures different from white wertern cultures. This is not to say that all children should not have opportunities to see the beauty and the richness in the white western cultures. Emphatically we say they must have those opportunities. But we feel that by and large those opportunities already exist in educational programs.[3] In other words, our school curricula and our entire school atmospheres have said that "white and western" is *good*, is important. Unfortunately, what we feel has also been said, explicitly or implicitly, if that "white and western" is *better*. One of the implications of this notion of cultural superiority -- or ethnocentrism -- is a subtle but frequent progression. If we are superior, then they are inferior. If they are inferior, then one of two attitudes often follows. First, they need our help because they can't help themselves, through no fault of their own, of course. Thus, it becomes our "manifest destiny" or our "white man's burden" to provide our answers to their problems. Or, secondly, a much more overtly destructive attitude develops. One of its crassest expressions came from the Vietnam War: "Those Orientals have little regard for human life." The actions that followed from that attitude were incredibly destructive. One of the implicit goals of multicultural education is to de-mythologize such attitudes and thus help prevent the actions that follow from them. So, in order to overcome an ethnocentric attitude we offer the following suggestions:

1. "World Heroes and Heroines" Game--ask students to list 20 people they feel have made a significant positive contribution to humankind. After their list is complete, check with them about how many are non-Americans? non-Western? non-white? how many Africans? Asians? women? If, as in most groups, the lists are generally white males, what does that say about our educational process?

2. Set up a World Heroes and Heroines bulletin board with student committees responsible for selecting individuals to put on the board and telling the rest of the class about their selections. This idea can be implemented by teachers and students in all disciplines, recognising the contributions of peoples of all races and nationalities to their respective disciplines.

   A suggestion for teachers is to develop a set of "multicultural heroes" for themselves. Perhaps begin by taking those groups of people for whom we find our lack of knowledge the most telling and begin to do some reading and other research on people of heroic proportion from among those groups.

3. Use primary sources as much as possible when dealing with other cultures. That means having members of those cultures work with your students (Native Americans, Chicanos, Blacks, Puerto Ricans, Asian-Americans, Third World nationals, etc). It also means using art, music, literature, food, etc. that is indigenous to the culture you are dealing with (this can obviously involve all the different departments within a school).

Objective #2 is more applicable for older students and is more difficult, often painful, objective to pursue. It means coming to grips with what racism is, what institutional power is, who has the power and how it has been used, and what needs to be done if changes are to come about. Some useful tools in this area are the following:

1. Racial Awareness workshops for faculties on a regular basis.

2. Critical evaluation of textbooks for racial bias (see Part I, p. 32).

3. Active recruitment of minority teachers and administrators.

4. Re-evaluation of all testing procedures, probably banning the traditional IQ tests with their proven cultural bias.

5. Development of good minority studies programs for all students.

Concerning Objective #3, there are numerous ways of helping students to realize and live global interdependence. Concerning factual interdependence, the Center for War/Peace Studies (218 E. 18th St., N.Y., N.Y.) has developed excellent materials. Of special importance are their Intercom issues on "Teaching about Spaceship Earth" (#71), "Teaching Toward Global Perspectives" (#73), "Explorations in the Emergent Present" (#77), and "Interdependence: A Look at the Data" (#78). "Spaceship Earth" is an extended role-play for middle grades and older, simulating world realities. Students are challenged to try to save the world and discover, generally through trial and error, the kinds of policies and decisions necessary for our survival and growth as a global family.

Another way of reducing the size of the world so as to help students perceive its interdependence has been devised by our own Institute. Building on the notion of the "global village", we have produced a "Global City" kit. Accompanying that kit is a simulation called "How to Make Your Classroom or School a Global City", which is suitable for all ages (see Part I, p.26, for further detail).

The task of helping students devise ways of living as interdependent beings is a challenging one. Refer to the section on "World Hunger as a Starting Point for Peace Education" for specific ideas on this.

All of these suggestions represent merely a beginning, but often a first step is the hardest step; and the reality of the future our children face seems to demand that first step.

Footnotes

1 See Torney and Morris, Global Dimensions in U.S. Education: The Elementary School (Center for War/Peace Studies, 1972) for a development of this idea.

2 Even in isolated white areas, where one may seldom if ever come into direct physical contact with someone of a different race, television and movies and the printed media bring people into some kind of contact with other races.

3 While we feel that some white Western cultures (e.g., Eastern European nations) have not been on the whole handled in an adequate fashion in our schools, we still feel that the prevailing attitude is that the white Western world is the center of all that is industrious, cultural, and important.

A PROCESS FOR FACILITATING A COMMUNITY SERVICE PROGRAM IN ELEMENTARY SCHOOLS

Our overall goals in working with elementary schools on a service program are to share our perspective on service, information on issues, and skills in planning and decision-making -- in such a way as to promote the school's ability to work on service without us (thus, there is an emphasis on communicating a process) and to build on where the school is at that point in time and move from there in the direction of service as social change at a pace the school is comfortable with. The following is a one-year program that draws from our work with 4 different Catholic schools.

1. Introductory Workshop (one full day, preferably in late August)

a. Faculty profile on the meaning of service

After an opening motivational experience (e.g., prayer service on the theme of service), we explore with each faculty its own understanding of service, adding our own insights along the way, and eventually we move toward an initial consensus of the faculty. This provides a kind of common view of what the school will be about for the year and serves as a basis for evaluation of specific projects. One faculty's understanding centered on 6 items:

(1) giving of self, rather than just money or clothes;

(2) the spiritual motivation behind the projects is essential;

(3) service is more than "doing for" others; it is reciprocal and involves drawing forth each person's gifts;

(4) service relates to the whole person, not just a particular handicap; it has a people emphasis, not a project emphasis;

(5) while love is the motivating force, service should not be seen as "optional" for Christians;

(6) service should be open to the works of mercy leading into the works of justice, if that transition is natural; but the emphasis at this time should be primarily on direct service. Political action is a part of service, but the parents are not ready for this yet.

b. Parameters of their service program

To clarify further the faculty's goals for the year, we then ask for a consensus profile/decision on the following 7 items. These 7 items provide a kind of common view of how the program will be developed during the year.

(1) is the service program strictly a one-year effort and something "extra" or are you considering a longer-term effort with service seen as integral to the school?

(2) do you want to focus on a single project for the whole school or individual projects for each class or a combination of the two?

(3) do you want to involve the parents in the program, either in the decision-making or implementation or both?

(4) will the faculty be involved in the service activities themselves as well as in organizing the program and projects?

(5) to what extent will students be involved in decision-making on projects and other parts of the program?

(6) are you more interested in short-term, winable projects, or longer-term and potentially risky/significant projects?

(7) to what extent do you want to integrate the program into other aspects of the curriculum and into the liturgical life of the parish and school?

In discussing each of these parameters with the faculty, we are clear to state our own values/preferences and why, but the decision is always theirs.

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c. Brainstorming projects options

We spend some time in small groups generating possible projects for the year. This exercise is designed not primarily to decide on projects for the students but to get the faculty's imagination working and to give them an experience that they could recreate with their students as the first or second steps in deciding on a project. One faculty's list looked like this:

- -- helping teachers & janitors
- -- visiting the elderly
- -- inviting the elderly to share in classes
- -- a school paper for the community
- -- recycling
- -- better rapport with local public school
- -- do jobs for shut-ins
- -- babysit for harried parents free
- -- stop signs for the neighborhood
- -- food collection & distribution
- -- toy & clothes distribution year-round
- -- share skills with brothers & sisters
- -- cross-age tutoring & coaching
- -- raise money for the UFW
- -- working with store owners on human needs (clothes, food prices, bakery food throwaways)
- -- investigate toy stores for accuracy & frequency of minority images on toys
- -- hospital visitation
- -- pen pals to elderly
- -- special Christmas play
- -- school garden & share food with hungry
- -- adopt a parish
- -- start food coop
- -- make a slide show on Christian service
- -- write Congressional reps on issues
- -- offer liturgies in nursing homes
- -- start a school Bread for the World group

d. Criteria for evaluating projects

We develop a set of criteria with the faculty, based on their earlier consensus understanding of service and the 7 parameters for their year's program. Generally, these criteria were:

(1) winable;
(2) meeting some real or perceived need;
(3) of interest to those involved;
(4) able to be integrated throughout the age levels of the students and various parts of the curriculum.

e. Decision-making process(es)

We then ask the faculty to choose a decision-making process based on the answers to the 7 parameter questions above. Several different models have emerged for choosing a school-wide project for the semester. Here are 2 of them:

Model #1

Step 1 -- present the meaning of "service" to the students, broadening their vision beyond the works of mercy; use team-teaching, if possible.

Step 2 -- brainstorm project options with the students in each class and have each class rank their preferences.

Step 3 -- faculty and student representatives meet to choose the school-wide project. Note: as reluctant as this faculty was at the beginning to share decison-making power with the students, they marvelled at the students' ability to articulate their class's priorities and to participate in sorting through the 8 options and agreeing on 1. With a skillful principal facilitating this "step", it took only about 40 minutes to arrive at a consensus(several projects were combined, others were labelled as good possibilities for the spring, and several were available to individual classes to do in addition to the school-wide project).

Step 4 -- individual teachers plan with their classes how they will be involved in the school-wide project.

Step 5 -- faculty meeting to share individual class plans and put together a coordinated project. Student representatives inform their classes about the school-wide project.

Step 6 -- inform parents of what will be happening with the program and solicit their help.

Model #2

Step 1 -- inform the students and parents of the year's goal, discuss with them the meaning of service, and have them brainstorm in individual classes possible options for the year.

Step 2 -- make a list of the various options brainstormed by each class and have the student body vote on their top 1 or 2 choices.

Step 3 -- tabulate the results, listing the top 5 choices; send these 5 choices (with a brief description) home to the parents, to have the students get some feedback from their parents at the same time as they vote again on the top 5.

Step 4 -- research the feasibility of the top choices emerging from this last vote. First, have the students work out with teacher an action plan (see our "Planning Guide" below) on the top project, to see if it seems possible for your class to be involved. Secondly, if necessary, a faculty (and perhaps a student-parent) group could check with community agencies and/or others who would have to be consulted if the project would be done -- to check out feasibility and possible cooperation.

Step 5 -- a short faculty meeting to check out feasibility findings.

Step 6 -- a planning meeting of faculty, student representatives, and perhaps a couple of parents -- to put together the school-wide plan -- ensuring that what individual classes see themselves doing is coordinated and fits together as a whole and to divide up responsibilities for carrying out the project.

f. Planning Guide

We present a planning guide to each faculty member, asking them to take 1 possible project option and work through the planning guide on that project in small groups, and then briefly critique the helpfulness of the guide. In using it as a tool with their individual classes, we ask them to share with us and one another modifications in the guide that they chose to make and found helpful.

g. Establishing a time-line for the fall semester

Dates and responsibilities for each step are assigned. In each case, it is important that the faculty move at a speed with which they are comfortable, and that as many individual faculty members as possible have a specific task.

2. October Follow-up Meeting

Depending on each faculty/school's time-line, this meeting will involve some step in the process, generally either the final decision on the school-wide project for the fall ("Step 3" in Model #1) or the planning meeting for the school-wide project ("Step 6" in Model #2).

Secondly, we will spend some time sharing ideas on what to do in the various subject areas in the classroom that would help students understand the issue on which their project focuses. For instance, with a project focusing on the elderly, we would share some of the ideas contained in our unit on the elderly in our teachers' manual — see pp.

Presuming the faculty chose to do a school-wide project (for unity; learning to work together; greater visibility with parents & community; witness to the importance of service, along with academics), we provide time for those teachers and classes that also chose to do an individual class project to share what they are doing. We further encourage these teachers to remain in close contact with us between meetings, so that we can offer suggestions, be a sounding board, etc.

3. November Follow-up Meeting

While we are encouraging regular (weekly or bi-weekly) evaluation sessions for each class, it is important to have a more formal faculty evaluation of the project to date. Next, we provide time for individual teachers to share and evaluate what they are doing in their classes to teach about the issue on which the project(s) focuses.

Next, we examine the issue itself with the faculty, trying to broaden their perspective and helping them find ways of communicating the project in this broadened perspective. For instance, a project focusing on a school and neighborhood clean-up campaign needs to consider the ecological and resource implications of a consumer-oriented society. Because we want the faculty and students to see the social change possibilities and implications of their project/issue, we encouraged this same faculty to invite their city council representative and a representative of the Sanitation Dept to explain neighborhood services and to engage these officials in the project in some way. The goal is not to do the city's work for it, but to learn how to get the city to do what its citizen want and have paid for.

For one faculty, part of this November meeting centered on Advent/Christmas and how to relate their service program to preparation for Christmas and to involve the whole family in doing service. This was especially appropriate because of the Christmas message of simplicity and service. Alternatives to a commercial Christmas emerged, parents became more involved, students saw service in a family setting as well as in a school setting, projects/actions are relatively simple, participants feel good, and students have greater responsibility for carrying out their actions without teachers pushing them, as can happen in a school setting.

4. January Follow-up Meeting

This meeting centers on an evaluation of the fall. Then, the initial planning for the spring involves decisions about the decision-making process on the spring project(s) and a time-line -- based on the evaluation of the fall.

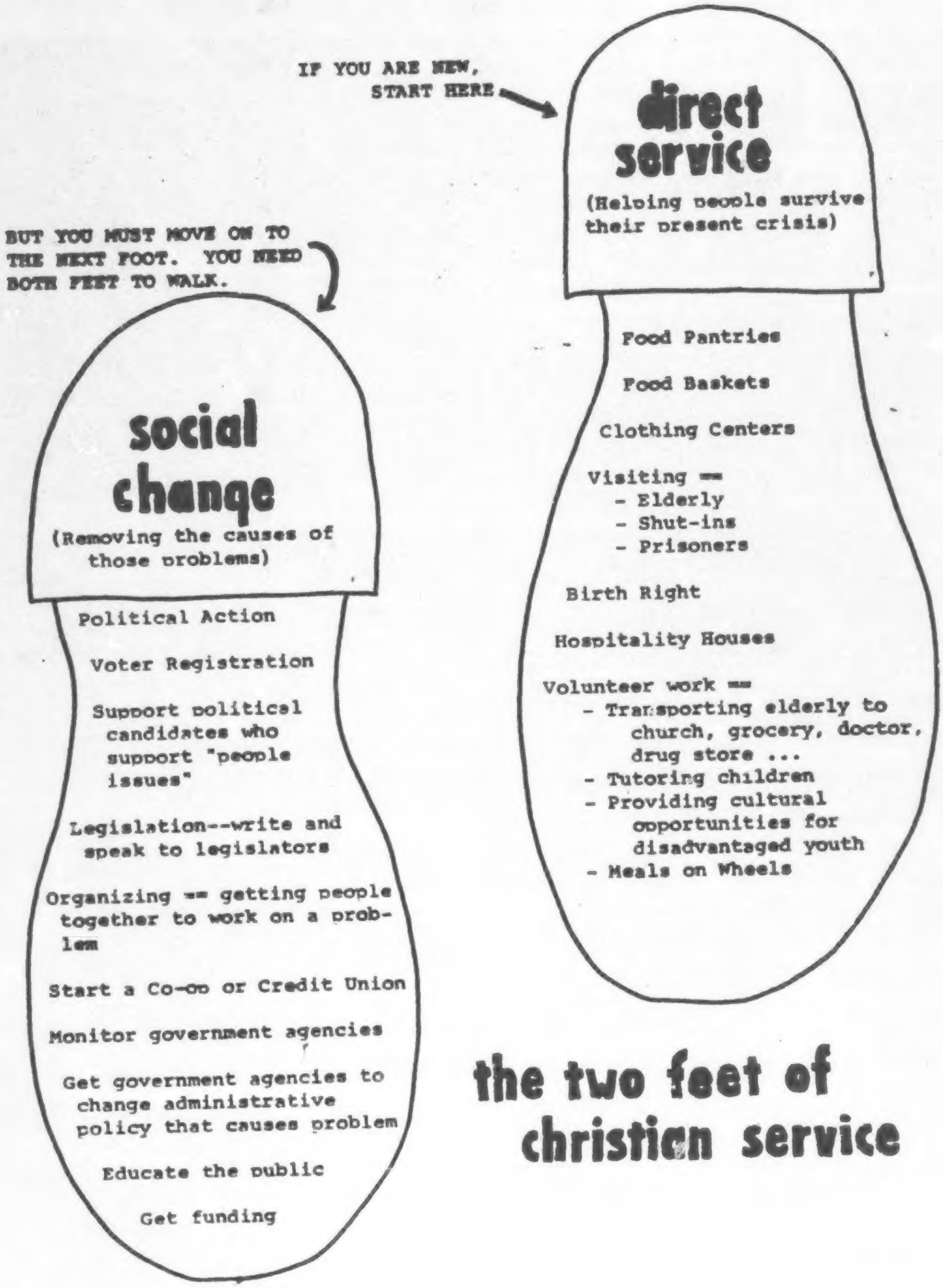
Also, we find that it is important to discuss again the meaning of service and develop more fully our own concern that service at some point move beyond the school and into the community in social change as well as direct service actions. The chart on the "2 Feet of Christian Service" is a helpfultool. Finally, we recommend closing with a prayer serfice designed to rekindle the faculty's commitment to service.

5. February-March Follow-up Meeting

Depending on the faculty's spring time-line and what they want from us, this meeting generally follows the pattern of either the October or November meeting above. Another possibility is to spend time on generating ways of relating the spring's efforts to the celebration of Lent and Easter. Again, the appropriateness of service to this season is clear and the season can provide extra motivation at a time when students and faculty are beginning to get tired.

6. Final Evaluation Meeting and Next Year's Plans

Written evaluation forms are provided for the faculty in advance, to be completed before the meeting and shared orally at this meeting. Institute staff evaluation of the year will also be shared. If the faculty wants to work another year with the Institute, we use the final hour and a half to set goals for the next year.



IF YOU ARE NEW,
START HERE

direct service

(Helping people survive their present crisis)

- Food Pantries
- Food Baskets
- Clothing Centers
- Visiting --
  - Elderly
  - Shut-ins
  - Prisoners
- Birth Right
- Hospitality Houses
- Volunteer work --
  - Transporting elderly to church, grocery, doctor, drug store ...
  - Tutoring children
  - Providing cultural opportunities for disadvantaged youth
  - Meals on Wheels

BUT YOU MUST MOVE ON TO
THE NEXT FOOT. YOU NEED
BOTH FEET TO WALK.

social change

(Removing the causes of those problems)

- Political Action
- Voter Registration
- Support political candidates who support "people issues"
- Legislation--write and speak to legislators
- Organizing -- getting people together to work on a problem
- Start a Co-op or Credit Union
- Monitor government agencies
- Get government agencies to change administrative policy that causes problem
- Educate the public
- Get funding

the two feet of christian service